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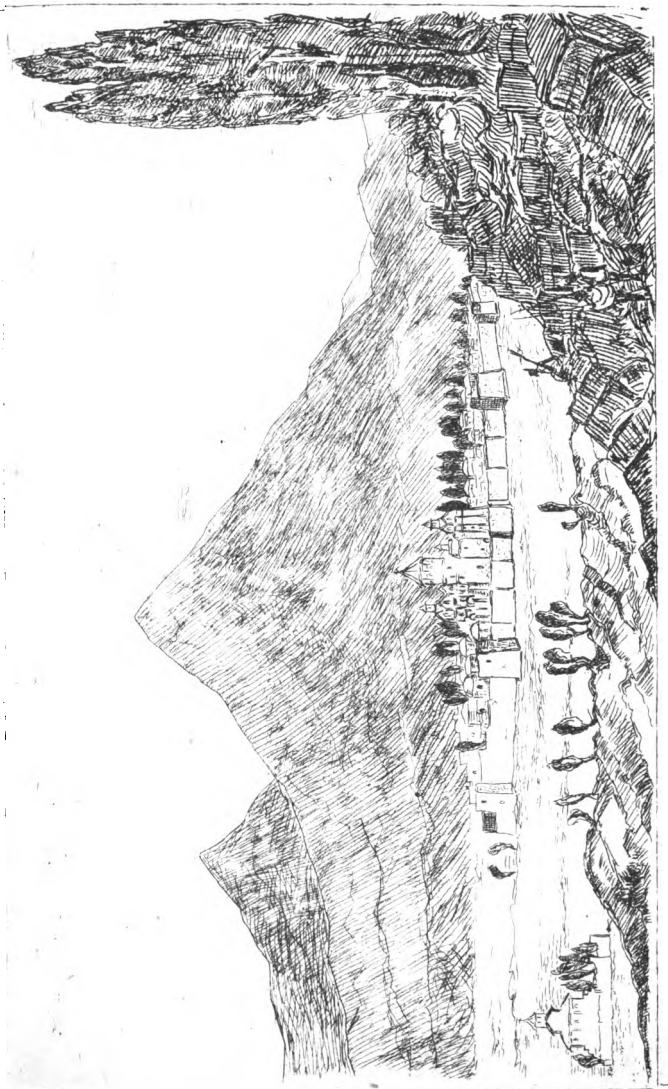
The Armenian Church, founded by St. Gregory the Illuminator

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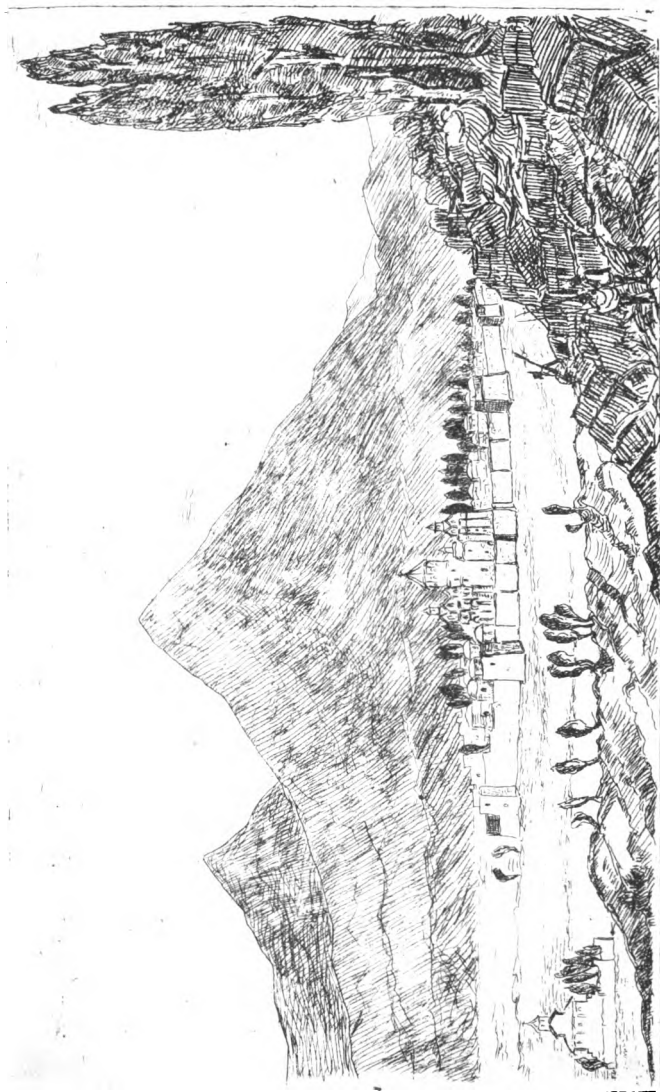
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THE
ARMENIAN CHURCH

FOUNDED BY

St. Gregory the Illuminator.

BEING A SKETCH OF THE

HISTORY, LITURGY, DOCTRINE, AND
CEREMONIES,

OF THIS ANCIENT NATIONAL CHURCH.

BY

Edward Francis Knott's

E. F. K. FORTESCUE.

WITH AN APPENDIX BY

THE REV. S. C. MALAN,

VICAR OF BROADWINDSOR, ETC.

With



Engravings. •

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THIS WORK
IS RESPECTFULLY DEDICATED TO THE
MEMBERS OF
THE EASTERN CHURCH ASSOCIATION,
AND
THE SOCIETY FOR PROMOTING THE UNION OF
CHRISTENDOM,
AS THESE TWO SOCIETIES—THE ONE BY ITS WORK, THE
OTHER BY ITS PRAYERS—HAVE FOR THEIR OBJECT
THE RE-UNION OF CHRISTENDOM,
WHICH MAY IT PLEASE ALMIGHTY GOD IN HIS OWN
GOOD TIME TO ACCOMPLISH.

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ERRATA.

Page 23, line 8, *for* Theven, *read* Druin.

„ 24, „ 23, „ Patriarch „ Catholicos.

„ 39, „ 7, „ Carapiet II. „ Carapiet I. (*restored*.)

„ 40, „ 20, „ Nahapiet „ Carapiet II.

„ 95, „ 2, „ Oscan „ Husik.

„ „ „ 3, *after* Daniel, *insert* “of.”

„ 96, „ 27, *for right side, read left side.*

„ 143, „ 7 and 8, *for* S. John the Divine, *read* S. Athanasius.

„ 199, „ 11, *after* Latin Council of 1869-70, *add* and the consequent attempted deprivation of National Rites.

Page 199, line 19, *for* present Patriarch, *read* late Patriarch.

P R E F A C E.

THE account given of the Armenian Church in the following pages will, it is hoped, give a general idea of the Liturgy, Rites, Usages, and History of an ancient National Church, which has been too long separated from its Patriarchal See, but which at various times has protested against its isolated position, and is now making an effort in the direction of Reunion with the Orthodox Eastern Church.

There are in different parts of Her Majesty's dominions a large number of Armenians, and this work was commenced with the idea of producing their Liturgy in a language that with them has almost become vernacular, but the

Author was advised to add to this such an account as would convey some idea to English people generally as to the position of this ancient and Apostolic Church which has for so many centuries remained isolated from the rest of Christendom. This he has in the following pages attempted to do.

The Author, some few years ago, being in Calcutta, constantly attended the Armenian Church of Holy Nazareth in that city; and in order to understand the service followed it by means of a MS. copy of Dr. Neale's translation of the Liturgy, copied from his "Introduction to the History of the Holy Eastern Church." This MS. was seen by several Armenians, who eagerly copied it, and asked that it might be printed, as many of them having been educated in England had lost the knowledge of the ecclesiastical dialect in which the Liturgy is performed, which differs very considerably from the language as it is now spoken.

The Author was unwilling to do this until he had carefully compared Dr. Neale's translation (which he had received permission to reprint) with the original. This he was able to do by the kind assistance of Ter Epiphan Gregory, a priest attached to the Church in Calcutta. It happened that, at that time the principal Vartabed of the Convent of St. James in Jerusalem, Ter Nierces, had been sent on a mission by the Patriarch of Jerusalem to Calcutta. This Prelate took the greatest interest in the work, and gave the Author much assistance in comparing Dr. Neale's translation, in compiling the Calendar, and in giving an idea of the ecclesiastical state of the country, and the habits of the clergy. He was good enough also to cause a Priest to vest before the author, and pointed out the use and mystical meaning of the various vestments he assumed. Many of the statements made in this book were submitted to him for criticism, and met with his entire approval.

The Liturgy, then, is a reprint of Dr Neale's translation of the Armenian Liturgy, altered and corrected by a copy in Armenian of the "Book of Prayers relating to the Performance of the Mystery," printed at Jerusalem, in 1841, at the Press of the Convent of St. James the Apostle, bearing the *imprimatur* of Zachariah, Patriarch of Jerusalem, Stephen, Patriarch of Constantinople, and the Catholicos of Etchmiadzine. This edition gives only the Prayers said by the Priest; the Litanies sung by the Deacon, and the Hymns chanted by the Choir, are printed in a separate book; only the first few words of each Hymn or Anthem being printed in the Priest's book. These latter are in the text inserted between brackets. The Rubrics and directions are gathered from various sources, and do not purport to be an exact translation of this original, but they are given to enable those attending the service to know what is being said or done at any particular time by the various ministers;

they have been gathered from several books, and corrected by personal observation, and from information received from the above mentioned ecclesiastics. It will be seen that the parts of the service that are said aloud are printed in larger type than the "Secreta."

The following books have also been consulted:—the "*Liturgia Armenia, trasportata in Italiano*," by P. Gabriele Avedichian, Vicar-General of the Mechitaristic Monks. Venice: 1826. The "*Liturgie de la Messe Arménienne*," translated into French by Monsig. Lapostolest. Venice: 1851 (these two are Uniat Rites), and Le Brun's "*Translation of the Armenian Liturgy into Latin*."

For the description of Ceremonies, History Notes, etc., besides information given by the ecclesiastics before mentioned, the works of Dr. Neale, Mouravieff, Palmer, Gibbon, Mosheim, Le Brun, and Chamick's *History of Armenia*, completed to the time of the Catholicos,

Ephrem by the late Mr. Avdall, of Calcutta, have been consulted. This latter gentleman was kind enough to afford the author much assistance in various ways. Most unfortunately, MSS. translations of the Baptismal Service, and selections from other Offices, were lost in the post ; but the author feels that his loss has been more than made up for by Mr. Malan's Appendix, to whom he takes this opportunity of expressing his best thanks ; as also to Canon Humble, of St. Ninian's Cathedral, Perth ; and Padre Issaverdenz, of the Convent of St. Lazar, near Venice, for whose kind aid and assistance he feels much indebted.

The illustrations are taken from various sources : that of the Cathedral of the Only-Begotten is copied from Dr. Neale's "Introduction ;" and the Benediction with the Blessed Sacrament, from Monsig. Lapostolest's French edition of the "Armenian (Uniat) Rite."

With these few words of preface, the author

commends this book to those members of the English and Armenian Churches who are looking and longing for a reunited Christendom, in the hope that it may contribute, in however small a degree, to the attainment of so blessed a consummation.

E. F. K. F.

ALL SAINTS' DAY, 1872.

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HISTORY.

THE seeds of the Christian faith were, according to the commonly received tradition, sown in Armenia by St. Bartholomew and St. Thomas, who are said to have baptized King Abkar, the prince mentioned in the spurious Gospels as having offered an asylum to Our Blessed Lord, when persecuted by the Jews. Christianity flourished in this country during the early part of the second century, but by the middle of the third had almost disappeared, owing to the constant invasions of the Persians and the inroads of the wild Sarmatian tribes.

The revival of Christianity dates from the time of the great Apostle of Armenia, St. Gregory the Illuminator, who was born in 257.

This saint was the son of a prince of Arménia named Anah, who, having led a conspiracy against the head of his tribe, was killed, and his whole family, except St. Gregory, perished. The saint, then a child, was saved by his nurse,

a Christian woman, and carried by her to Cæsarea, where, being brought up in the Christian faith, he, early in life, married Mary, the daughter of a wealthy Christian inhabitant of that place. By this marriage he had two sons, both of whom afterwards became Bishops of Armenia.

St. Gregory early in life went to Rome, and on his return from that city visited his native town, Valarshapat; where, having refused to sacrifice at a large idolatrous feast, he was thrown into prison, and remained a captive for nearly fourteen years. At the end of this time, having miraculously healed the sister of King Tiridates, who was suffering from an incurable disease, he obtained his release from prison, and immediately recommenced preaching the faith, and before many years converted the whole country between the Caspian Sea and the River Euphrates.

St. Gregory was consecrated Bishop by a Nicene Father, St. Leontius, at Cæsarea, and shortly afterwards became chief Bishop of the churches in Armenia and Georgia. He changed the name of the seat of his bishopric from Valarshapat to Etchmiadzine, meaning the

descent of the "Only-Begotten," in honour of a certain vision of Our Lord, which had constantly given him comfort during his long imprisonment. In 331 St. Gregory retired to a monastery on Mount Sepuls, where he resided until his death. He was succeeded by his son Aristaces, who caused his father's remains to be translated to a church which he founded near Etchmiadzine. This prelate, who was present at the Council of Nicæa, brought back to Armenia, and introduced into the Liturgy, the hymn, "And we also glorify Thee," now repeated after the Creed. His elder brother, Vertannes, succeeded him in 339, and, finding no fixed rule regarding the manner of celebrating Divine worship, adopted the ritual and ceremonies used by the Church of Jerusalem. During the reign of Julian, the Apostate, many of the nobles relapsed into heathenism, and expelled from the throne Chosnes, son of King Tiridates. A persecution ensued, in which nearly all the prelates and priests in the country were martyred, among whom was Husak, the Metropolitan of Armenia, son of Vertannes. He was succeeded by a Syrian priest, named Daniel, who is also reckoned

among the martyrs. In 345 King Chosnes was restored to the throne of his ancestors, and Christianity again revived throughout the country.

The Church of Armenia was subject to the See of Cæsarea (the Metropolitan of which Church always consecrated the Primate of Armenia) until the time of Nierces, the grandson of Husak. About 364, Arsakes, King of Armenia, created this prelate Primate of the Armenian and neighbouring Churches. As this arrangement was recognised by the Patriarch of Constantinople, and the Emperor Valentinian I., the Province of Armenia is generally considered to have possessed an independent hierarchy from that time. The third (or, according to some, the fourth) Patriarch after Nierces, was St. Isaac, his son, whose reign extended over a period of fifty years, from A.D. 390 to 440. He, in conjunction with St. Miesrop, invented the Armenian and Georgian alphabets;* and these two, together with a priest named

* Before this time the Armenian language was written in Greek or Syriac characters, which were found incapable of rendering the finer sounds in that tongue.

Coreun and five other learned men, translated the Holy Bible into their native tongue.

Owing to the extremely unsettled state of the country and the jealousy of the Persians, who by the middle of the fifth century had overrun Greater Armenia—*i.e.*, that part of the country between the Caspian and Black Sea, as far west as the Euphrates,—the Armenian Church was unrepresented at the General Council of Chalcedon, in 451. A misunderstanding arising from the absence of any Armenian prelate at this Council, and the transcription of the decrees from Greek into Armenian carelessly and incompletely done, were the primary causes of the schism which until the present day has separated the Church of this country from the Orthodox Eastern Church.

Soon after this, Upper Armenia was reduced to a Persian province. The conquerors, finding that the Armenians did not agree with the majority of their Christian subjects, who were Nestorians, endeavoured to force them to adopt that heresy, and for this purpose employed Barzumah, the Nestorian Bishop of Nisibis, who succeeded in persuading some Arme-

nian prelates to acknowledge the Nestorian Patriarch. But in 491 the Armenian Patriarch was able to convoke a General Synod of all the Church at Etchmiadzine, which in the most decided and formal manner condemned not only the heresy of Nestorius but also that of Eutyches.

This Synod entered into a correspondence with the Greek Court; and, deceived by the misrepresentations of the Emperor Zeno, who was a bitter enemy of the orthodox party, unfortunately allowed itself to condemn the Council of Chalcedon on the ground that it had accepted the Nestorian heresy. Notwithstanding this condemnation, the Synod closed its meetings by adopting a formula perfectly orthodox, and in accordance with the decrees of Chalcedon; they also showed that they had some difficulty in understanding exactly the position of the orthodox party, as they issued a proclamation forbidding all persons from speaking anything, either good or bad, concerning the proceedings of that Council.

The Persians, thwarted in their endeavour to separate the Armenians from the Greeks by

committing them to the Nestorian heresy, compelled them to use the alphabet invented by St. Miesrop, and forbade the use of the Greek letters, which up to this time had been in general use, although they were being gradually superseded by the characters invented three-quarters of a century before.

In 505 and 551 Councils were held at Theven, under the Patriarchs John II. and Moses II., the decrees of which favour the condemnation of the Council of Chalcedon; the latter also revised the Calendar and made some alterations in the Liturgy. It was in consequence of these decrees that the Georgian Church formally received the Canons of Chalcedon, and revolted from the ecclesiastical authority of the Armenian Patriarch.

Lesser Armenia continued to be a semi-independent monarchy, under either Greek or Latin influence, until late in the fourteenth century; and the Church in that part was much influenced by the Greeks, who endeavoured to force the Armenians to conform to their ritual and ceremonies. The natural consequence of this attempt was to increase the ill-feeling already

existing between the two Churches; the Greeks having the support of the Court, and the Armenians the assistance of the Persian governors of Upper Armenia. The Patriarch John VI., in 719, convened a Synod at Druin, which, in order to draw a more marked line between its own people and the Greeks, decreed:

The use of the unmixed chalice and unleavened bread for the Holy Eucharist.

The altering the time for the observance of Christmas from the 25th of December to the 1st of January.

Abstinence from fish, oil, eggs, and butter during Lent, except on Sundays and Saturdays.

That the Holy Eucharist should not be celebrated on Maundy Thursday.*

The result of this Synod was to separate for a time the Armenians in Greater and Lesser Armenia; the former adopting the rites above-mentioned, the latter refusing for a time to do so; and, acting under the patronage of the Greek Court, the Archbishop of Sis became spiritual head, and afterwards Patriarch, of the Armenians in the territories of the emperor.

* This last custom has been happily restored.

After the Mahometan invasion of Persia, Armenia for some years enjoyed freedom, peace, and quietness as a semi-independent nation under the family of the Bagarats. But after a time, owing to the domestic feuds of this family, civil wars lasted for many years between various pretenders to the throne. These wars compelled the Patriarch Stephen II., in 924, to change the seat of the Patriarchate to Akhtamar, an island in Lake Van; and during the eleventh century the site of the Patriarchal Chair was constantly being changed from city to city and from country to country, sometimes being situated in the dominions of the Greek emperors, and sometimes in those of the Armenian monarchs. As was naturally the consequence in such an uncertain state of affairs, the ecclesiastical authority became much weakened and divided, and in 1100 A.D. we find no less than four prelates in different parts of the country, each claiming to be the representative of St. Gregory, and each condemning the others as rebels against his authority, and usurpers of the Patriarchal throne.

In the time of the Patriarch Parsick, 1102,

a dispute arose between the Greeks and Armenians, which to the present day has never been settled, regarding the time for observing the feast of Easter; and even now, once in ninety-five years, the latter celebrate this feast a week before the former.

Nierces, surnamed the Graceful, on account of the extreme beauty of his writings, which still remain as text-books of the Armenian language, became Catholicos in 1170. He endeavoured to heal the schism that had so long existed between the Greeks and Armenians; and so far succeeded in his laudable purpose, that a Council of Greek and Armenian bishops, under his presidency, was about to have assembled; when, unfortunately, the Emperor Manuel's death, in 1180, caused the negotiations to be broken off, and political difficulties prevented their renewal; and the dispute regarding the time for keeping Easter, combined with the constant wars between the Persians and the Greeks, caused the ill-feeling between the latter and the Armenian nations steadily to increase, until, in 1184, it reached such a pitch that the Patriarch Gregory, hoping to obtain help against the

Greeks on the one side and the Turks on the other, made overtures of submission to Pope Lucius III., trusting that by so doing he would obtain the assistance of Western Christendom against his enemies; but he was sadly mistaken. The Pope, overwhelmed by difficulties at home, received the legates, but was unable to afford the Catholicos any assistance. Their friendly reception, however, led to constant embassies from several succeeding Patriarchs to the Court of Rome; the Armenians making constant endeavours to enlist the Papal authorities on their side in the struggle to maintain national existence, and even holding out hopes of complete submission to the Papal see if effectual help was forthcoming.

In 1198 Leo, who founded an Armenian kingdom under Latin auspices, was crowned King of all the Armenians, at Tarsus, by the Patriarch Gregory; and, under his influence, the Liturgy and ceremonial worship of the Church became much Latinized; and, indeed, had there been as much wisdom as there was zeal among the upholders of the Papal claims, the whole Church would have at this time submitted itself

to the Pope. But this was not to be; the people seemed willing enough to submit, but they would not allow their ancient rites to be abolished, as the Latins wished to do. Tumult after tumult arose, and the Latin priests were, in 1219, finally expelled from the country; but correspondence with Rome was not entirely given up; and, indeed, the idea of submission still existed to such an extent, that in 1251 the Patriarch Constantine I. intimated to Rome his acceptance of the doctrine of the Double Procession of the Holy Ghost. This concession was however afterwards rejected, in 1289, by his successor, Constantine II.

In 1311, under the presidency of the Patriarch Constantine III., the Synod of Sis avowed its belief in the two natures of Christ, and declared its adhesion to the Council of Chalcedon. Sarkies, the Armenian Bishop at Jerusalem, refused to acknowledge this Synod, and having obtained a recognition of himself as Patriarch of the Armenians by the Turkish authorities, denounced the Catholicos as a heretic. Mutual explanations soon followed, and the schism was healed; but the claim of the Bishop of

Jerusalem to the title of Patriarch has ever since been recognised by the Armenian Church.

In 1375 Leo VI., the last of the Armenian kings who retained even a shadow of independent sovereignty, was captured in Capan by the Turks, and sent to Cairo, where, after an imprisonment of seven years, he was released, and died in Paris in 1393. This king was the last of a long race of Armenian monarchs, who for generations had defended the outpost of Christianity and civilization against the inroads of the infidel Turk. Had it not been for the jealousies of the Western powers, who so often refused assistance to him and to his forefathers, might not Europe have been saved from the outrages of that barbarous race, whose existence is to this day a source of vexation, and whose presence a disgrace, to Europe?

Since that time Armenia has ceased to be an independent nation, and can hardly be said to have had a national existence; and, indeed, had it not been for the wonderfully strong hold maintained on this race by its national Church, the nationality of the people must long ere this have been lost among the in-

habitants of the numerous countries in which they dwell. But so strong a tie has this proved, that although by far the greater number of them are scattered over three quarters of the globe, yet nowhere has their nationality become effaced, nowhere have they been absorbed into the people among whom they dwell.

In 1441 the Patriarch Kirakus, (or George,) returned to Etchmiadzine, in which place the seat of the Catholicos has ever since been situated. One of his rivals stationed himself at Sis, and renewed a schismatical Patriarchate in that place, which had existed during the twelfth century, and another established himself at Akhtamar, which had been the seat of the Greco-Armenian Patriarchate in the eighth century, and they for some time caused schisms in the Church.

Under nearly four centuries of Mahometan rule the sufferings of the Armenian Christians have been unequalled in the history of the world. An infidel writer bears witness to the firmness of this people for the sake of their holy faith,—how a numberless host preferred “the crown of

martyrdom to the turban of Mahomet." Hundreds of martyrs for Christ's sake,—men, women, and children,—voluntarily submitted to martyrdom. Thousands, whose very existence has been unrecorded, will without doubt at the Day of Judgment receive their full reward. When fault is found with the Armenians, who in the attempt to preserve their nationality separated themselves from the rest of the Oriental Church, the severe punishment they have sustained in the loss of that *very* nationality itself must not be forgotten.

In 1453, Constantinople having been captured by the Turks, the Armenian Patriarchate in that city was founded by Joakim; and the successor of that ecclesiastic has ever since been recognised by the Turkish Government as the civil head of all the Armenians in the Turkish empire.

After the final conquest of the country by the Turks, frightful disorders prevailed everywhere. All kinds of crime were practised, to an extent almost without historical parallel. The Patriarchal chair was constantly sold by the Turkish Government to the highest bidder; and the clergy, in order to make up the price required, were compelled to extort large sums of money

from the people. This practice increased to such an extent, that in 1586 David V., finding himself unable to pay the stipulated price for the throne, associated two other bishops with himself in the Patriarchate.

For nearly a century this state of affairs continued, until wearied out by the tyrannical cruelty of the Turkish Government, the Catholicos Melchizedic, in 1603, sought and obtained help from the Persian Shah, Abbas, who invaded the country with a large army, and soon drove the Turks out of Upper and Eastern Armenia; but the unfortunate inhabitants found themselves little better for the change of masters.

The Persian monarch soon discovered the great advantage he would gain by the immigration into his own country of a people so commercial in character and so enterprising as the Armenians; so he ruthlessly snatched from their homes thousands of families, and carried them into Persia, where he formed a colony, and built a town for them near Ispahan, named New Julpa, which has ever since been a source of great wealth to the Persian Government. In order to make the Armenians forget as far as

possible their own country, the Shah began to pull down the cathedral at Etchmiadzine, intending to transport it stone by stone to New Julpa. Happily but a small portion was removed, which now forms the foundation of the principal church in that town; but the Cathedral of the Only-Begotten still bears the mark of infidel hands. New Julpa still exists as a suburb of Ispahan, and contains within its boundaries twenty parishes. The colony of Tabriz, in the north of Persia, was founded at the same time.

The country of Armenia (the Belgium of Asia) continued to be the battle-field of the Turkish and Persian nations for upwards of two hundred years; and the state of disorder into which the country was thrown was much increased by the disputes which took place between the Patriarchs of Constantinople and Jerusalem on the one side, and the Catholicos on the other, regarding the supremacy of the latter.

These disputes lasted until the time of Philip, who, becoming Catholicos in 1655, succeeded to a great extent in consolidating the power and authority of that office, and in healing the schisms that seemed to be daily increasing in

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the Church. He compelled the schismatical Patriarch of Sis to submit to his jurisdiction, and, after visiting the Patriarchs of Jerusalem and Constantinople, induced them also to acknowledge his authority, and submit themselves to the jurisdiction of the successor of St. Gregory. After governing the Church for more than twenty years, Philip was suddenly taken ill and died, while reviewing his government of the Church in a sermon on the text, "Give an account of thy stewardship, for thou mayest be no longer steward." Except St. Isaac, no Catholicos has had so much influence on the Armenian Church as this prelate has had; he did for it what Gregory VII. did for Rome, in consolidating the power of the Primate, and in founding a new and centralizing system of Church Government. But after his death came the darkest days of the Armenian Church. For a century all the powers of the Evil One seemed to be in arms to destroy and root out the very name of Christianity. The persecutions of the Turks and Persians, combined with the evil lives of the clergy, who were compelled to purchase from their infidel masters even the

smallest offices, made it seem almost impossible that the Church could continue to exist. The Patriarchal throne was always sold to the highest bidder, and its occupant often murdered or deposed in order that the price might be again obtained by the Turkish or Persian Governments, each of whom claimed the right to nominate the Catholicos, and each supported its own nominee by force of arms.

The Roman Catholic missionaries during all this time made great progress in the country. It was natural that they should do so in the then sad state of affairs, when the only remedy seemed to be the foreign interference and protection which they promised to their converts.

Affairs reached the lowest ebb of degradation during the long rule of the wicked Catholicos Lazar, who disgraced the Throne of St. Gregory for fourteen years. This wretched man died in 1751, and was succeeded by Nierces, Patriarch of Constantinople, whose good and gentle life contrasted well with that of his predecessor. Isaac of Ahakin, who lived most of his time in Constantinople, succeeded him in 1754; after his death, in 1759, Jacob of Shamakh, a

man of quiet, peaceful habits, became Catholicos. He died in 1763, after an unusually peaceful rule of four years. His successor, Simon, was a man of great ability, during whose time, owing to the increasing Russian influence, affairs improved greatly. This prelate revised and corrected the ecclesiastical calendar. He also wrote very strongly against the Roman Catholic manner of proselytizing, condemning the undue eagerness displayed by the Latin missionaries in their endeavours to obtain converts, which he considered they often did by the most dishonest methods. He also complained bitterly of the mutilation of the Armenian Liturgy issued for the use of the Latin Uniat Armenians by the congregation of Rites at Rome. He was succeeded by Lucas of Carin, a man of distinguished merit, whose life was well spent in endeavouring to put down the venality existing among the clergy.

After Lucas's death, his chaplain, David, purchased the good will of the Turkish Governor, and took possession by force of the Patriarchal throne. He was, however, deposed in 1802 by the Persian Government; and Daniel, Patriarch

of Constantinople, who before had been canonically elected, succeeded to the office of Catholicos.

This prelate, in order as far as possible to prevent the disgraceful sale of the Patriarchal throne, during his lifetime caused Ephraim, Bishop of Astrakhan, to be elected as his successor, and, having accomplished his object, he himself retired into a monastery in 1808. During Ephraim's rule, in 1828, the province of Armenia in which Etchmiadzine is situated became part of the Russian empire; and on his resigning, in 1836, Johannes, Archbishop of Tiflis, was elected Patriarch in his room. This prelate died in 1842, and Nierces, Archbishop of Nakhichevan, was, by a free Synod of all the Armenian Church, chosen as his successor. This ecclesiastic, who was a man of great learning and personal holiness, died in 1868, and was succeeded by the present Catholicos George, formerly Archbishop of Brusah, whose able reply to the invitation of the Pope to attend the Council of the Latin Church at Rome, shows him to be an ecclesiastic of no small learning and firmness of character.

The following table will give the successors of St. Gregory, with the approximate dates of their accession :

Aristaces	332	Abraham	
Vertannes	339	Comitas	617
Husik, or Gregory II.	356	Christopher II.	625
Daniel (cir.)	361	Esdras	628
Pharen	362	Nierces III.	640
Nierces I. (1st Patriarch)	364	John III.	649
Shahak	381	Nierces III. (restored)	654
Zaven (cir.)	386	Anastases	661
Aspuraces . . . (cir.)	389	Israel	667
Isaac I.	390	Isaac III.	677
<i>Sirmac</i>		Elias	702
<i>Parsic</i>		John IV.	718
<i>Musul</i>		David I.	729
<i>Mastiritzes</i>		Tiridates I.	741
Joseph	441	Tiridates II.	764
Melitey	452	Levond	770
Moses I.	462	Isaiah	775
Kyat	465	Stephen I.	788
John I.	480	Joab	790
Balken	491	Solomon	791
Samuel		George I.	792
Muscey	502	Joseph II.	795
Isaac II.	510	David II.	806
Christopher I.	515	John V.	823
Levond	521	Zachariah I.	862
Nierces II.	524	George II.	876
John II.	533	Marktoz	897
Moses II.	551	Theodore I.	926
<i>John</i>	594	Elisha I.	936

Ananias	943	Paul I.	1374
John VI.	965	Theodore II.	1395
Stephen II.	970	Carapiet I.	1390
Catchick I.	972	David IV.	1396
Sarkies	992	Carapiet II.	1402
Peter	1006	Gregory IX.	1401
<i>Diosconus</i>		Paul II.	1418
Peter (<i>restored</i>)	1019	Constantine V.	1439
Catchick II.	1058	Joseph III.	1439
Gregory III.	1065	Gregory X.	1440
(<i>See vacant</i>)		George III.	1441
Parsick	1102	Gregory XI.	1442
Gregory IV.	1145	Aristarces I.	1460
Nierces V.	1170	Zachariah II.	1461
Gregory V.	1177	Sarkies II.	1466
Gregory VI.	1184	John IX.	1476
Gregory VII.	1195	Aristarces II. and Sar-	
John VII.	1205	kies II.	1492
David III.	1224	Thaddeus I. and Sar-	
John VIII.	1224	kies II.	1499
Constantine I.	1238	Elisha II.	
Jacob I.	1268	Sarkies III.	1506
Stephen II.	1266	Nierces VI. and Sar-	
Constantine II.	1289	kies III.	1512
Gregory VIII.	1293	Zachariah III.	1517
Constantine III.	1311	Sarkies IV.	1520
Jacob II.	1327	Gregory XII. and Ste-	
Mekhitar	1341	phen III.*	1530
Jacob II. (<i>restored</i>)	1355	Stephen IV. and Basil	1541
Miesrop II.	1359	Gregory XII. and Mi-	
Constantine IV.	1372	chael	1567

• Stephen associated 1541.

Thaddeus II.	1575	Alexander	1705
Arrakiel	1584	Astwazatur	1715
David and Arrakiel	1586	Carapiet III.	1725
Melchizedek and David	1593	Abraham II.	1730
Serapim	1606	Abraham III.	1734
Melchizedec (<i>restored</i>)		Lazar II.	1737
and David V.	1611	Nierces	1751
Isaac and David V.	1624	Isaac	1754
Moses III.	1629	Jacob	1759
Philip	1655	Simon	1763
Jacob III.	1676	Lucas	1788
Thomas		David	1800
Zagan		Daniel	1802
John		Ephraim	1808
Sarkies		John	1836
Eleazar	1680	Nierces	1842
Nahapiet	1691	George (present Catho-	
Stephen	1699	licos)	1868

ARMENIAN CALENDAR.

The Armenians have a date of their own, according to which they count their years, which commences with the year 552 of the Dionysian era. This system was invented by the Catholicos Moses II., who in the year 551 succeeded to the Patriarchal throne of Etchmiadzine, and remodelled and corrected the Armenian Calendar, introducing at the same time a new era, com-

mencing with the first year of his own reign. The Armenians have ever since calculated their time according to his method ; consequently the present year 1871 is with them 1320 of the Haian era.

The names of the Sundays and Holidays in the following Calendar are taken from an Almanack for 1869, compiled in the Monastery of St. James's, Jerusalem, and used by most of the Armenian clergy.

The Calendar of the

SHOWING THE PROPER PROPHECY, EPISTLE, SOME FEW OF

<i>Corresponding English Holiday, or Sunday.</i>	<i>Armenian Name.</i>
The Epiphany.	Nativity, Epiphany, Baptism.
1st Sunday after Epiphany.	1st Sunday after Epiphany.
2nd Sunday after Epiphany.	2nd Sunday after Epiphany.
3rd Sunday after Epiphany.	3rd Sunday after Epiphany.
4th Sunday after Epiphany.	4th Sunday after Epiphany.
5th Sunday after Epiphany.	5th Sunday after Epiphany.
6th Sunday after Epiphany.	6th Sunday after Epiphany.
Septuagesima Sunday.	7th Sunday after Epiphany.
Sexagesima Sunday.	8th Sunday after Epiphany.*
Quinquagesima Sunday.	Sunday before the Fast (Lent).
1st Sunday in Lent.	2nd Sunday of the Fast.†

* The numbers of the Sundays after Epiphany vary.

† The Armenians reckon the Sunday, the week following which is in any particular season, as the first Sunday of that season. Thus the day which

Armenian Church,

AND GOSPEL USED ON ALL SUNDAYS AND
THE HOLIDAYS.

<i>Prophecy.</i>	<i>Epistle.</i>	<i>Gospel.</i>
None.	Titus ii. 11-15.	Matt. iii. 13-17.
Isa. liv. 1-13.	1 Tim. i. 1-11.	John ii. 1-11.
Isa. lviii. 13—lix. 8.	1 Tim. iv. 12—v. 10.	John iii 14-21.
Isa. lxii. 1-11.	2 Tim. ii. 15-18.	John vi. 39-47.
Isa. lxi. 10—lxii. 10.	2 Tim. ii. 19-26.	John vi. 15-21.
Isa. lxiii. 7-17.	2 Tim. iii. 1-12.	John vi. 22-38.
Isa. lxiii. 17 and lxiv.	Titus i. 1-11.	John vii. 37-52.
Isa. lviii.	Rom. iii. 11 and iv.	Matt. vi. 1-21.
Isa. xxxiii. 2-22	Rom. xii. 1—xiii. 10.	Matt. v. 17-48.

in Western Calendars is considered the first Sunday in Lent, is with them the second.

THE CALENDAR OF THE

<i>Corresponding English Holiday, or Sunday.</i>	<i>Armenian Name.</i>
2nd Sunday in Lent.	3rd Sunday of the Fast, or Sunday of the Prodigal Son.
3rd Sunday in Lent.	4th Sunday of the Fast, or Sunday of the Unjust Steward.
4th Sunday in Lent, or Mid-Lent Sunday	5th Sunday of the Fast, or Sunday of the Unjust Judge.
5th Sunday in Lent, or Passion Sunday.	6th Sunday of the Fast, or Sunday of the First Entry of Christ into the Holy City.
6th Sunday in Lent, or Palm Sunday.	7th Sunday of the Fast, or Palm Sunday.
Monday before Easter.	Monday. Creation of the World.
Tuesday before Easter.	Tuesday. The Ten Virgins.
Wednesday before Easter.	Wednesday. The Betrayal.
Thursday before Easter, or Maundy Thursday	Thursday. The Mystic Supper.
Good Friday.	The Passion, Death, and Burial of our Blessed Lord.
Easter Even.	The Rest of Christ.
Easter Day.	Pascha (<i>Zautick</i>).
Monday in Easter Week.	Monday of Easter.
Tuesday in Easter Week.	Tuesday of Easter.
1st Sunday after Easter, or Low Sunday.	New Sunday.
2nd Sunday after Easter,	Green Sunday.
3rd Sunday after Easter.	Red Sunday.
4th Sunday after Easter.	5th Sunday in Easter.
5th Sunday after Easter.	6th Sunday in Easter.
Ascension Day.	The Ascension.

ARMENIAN CHURCH—*continued.*

<i>Prophecy.</i>	<i>Epistle.</i>	<i>Gospel.</i>
Isa. liv. 11 and lv.	2 Cor. vi. and vii.	Luke xv. 11-32.
Isa. lvi. and lvii.	Eph. iv. 17 to v. 14.	Luke xvi. 1-12.
Isa. lxxv. 8-25.	Phil. iii. 1 to iv. 9.	Luke xvii. 20 to xviii.
Isa. lxxvi.	Col. ii. 8 to iii. 7.	^{14.} Matt. xxii. 39 and xxiii.
Cant. i. 1-13.	(1) Zech. ix. 9-15. (2) Phil. iv. 4-7.	Matt. xx. 29 to xxi. 16.
None.		
None.		
None.		
None.	1 Cor. xi. 23-32.	Matt. xxvi. 17-29.
None.		
None.	1 Cor. xv.	Matt. xxviii.
None.	Acts i. 15-26.	Mark xvi. 2-8.
None.	Acts ii. 22-41.	Luke xxiv. 1-12.
None.	Acts ii. 42 ; iii. 21.	Luke xxiv. 13-35.
None.	Acts v. 1-11.	John i. 1-18.
None.	(1) Acts ix. 23-35. (2) 1 Pet. ii. 1-10.	John ii. 23—iii. 13.
None.	(1) Acts xiii. 16-43. (2) 1 Pet. v.	John v. 19-30.
None.	(1) Acts xvii. 1-15. (2) 1 John iii. 1-10.	John vii. 14-23.
None.	(1) Acts xx. 17-38. (2) 1 John iii. 1-10.	John ix. 39 to x. 16.
None.	Acts i. 1-13.	Luke xxiv. 36-53.

THE CALENDAR OF THE

<i>Corresponding English Holiday, or Sunday.</i>	<i>Armenian Name.</i>
Sunday after Ascension.	7th Sunday in Easter, or Second Palm Sunday.
Whitsun Day.	Pentecost (<i>Hokee Kolast</i>).
Trinity Sunday.	1st Sunday after Pentecost.
1st Sunday after Trinity.	2nd Sunday after Pentecost.
2nd Sunday after Trinity.	3rd Sunday after Pentecost.
3rd Sunday after Trinity.	4th Sunday after Pentecost.
4th Sunday after Trinity.	5th Sunday after Pentecost.
5th Sunday after Trinity.	6th Sunday after Pentecost.
6th Sunday after Trinity.	Transfiguration Sunday.†
7th Sunday after Trinity.	2nd Sunday of Transfiguration.
8th Sunday after Trinity.	3rd Sunday of Transfiguration.
9th Sunday after Trinity.	Assumption of the Blessed Virgin Mary.‡
10th Sunday after Trinity.	2nd Sunday of Assumption of the Blessed Virgin Mary.
11th Sunday after Trinity.	Sunday of finding of the Zone of the Blessed Virgin Mary.‡
12th Sunday after Trinity.	Holy Cross Sunday.‡
13th Sunday after Trinity.	2nd Sunday of Holy Cross.§
14th Sunday after Trinity.	3rd Sunday of Holy Cross.
15th Sunday after Trinity.	4th Sunday of Holy Cross.

† These festivals are transferred from the week days on which they fall.

ARMENIAN CHURCH—continued.

<i>Prophecy.</i>	<i>Epistle.</i>	<i>Gospel.</i>
None.	(1) Acts iii. 12-26. (2) 1 John v. 13-21. Acts ii. 1-21.	John xii. 12-33. John xiv. 25-31.
(1) 3 Kings xviii. 17-46. (2) 4 Kings ii. 1-16. (1) Prov. ix. 1-6. (2) Zach. iii. 7.—iv. 9. Isa. i. 1-15.	James v. Eph. iii. 1-9. Rom. vi. 12-23.	Luke iv. 25-30. John x. 22-30. Matt. xii. 1-8.
Isa. i. 21-31.	Rom. vii. 25 to viii. 11.	Matt. xii. 38-45.
Isa. ii. 6-11.	Rom. viii. 12 to x. 1-4.	Matt. xiii. 24-30.
Isa. iii. 1-11.	Rom. xi. 13-24.	Matt. xiii. 3-21.
(1) Prov. vii. 24 to viii. 4. (2) Zach. xiv. 16-21. Isa. iii. 16 to iv. 6.	1 John i. 1-7. 1 Cor. i. 25-31.	Matt. xvi. 13 to xvii. 13. Matt. xviii. 10-14.
Isa. v. 1. 10.	1 Cor. vi. 18 to vii. 11.	Luke ii. 1-7.
(1) Cant. iv. 8-15. (2) Isa. vii. 10-16. (1) Prov. xi. 30 to xii. 4. (2) Zach. ii. 10-13. Isa. ix. 8-19.	Col. iii. 16 to iv. 6. 2 Cor. xi. 6 and xii. 2 Cor. i. 1-12.	Luke i. 39-56. Mark vi. 35-41. Mark iv. 30-44.
Isa. xli. 13-23.	2 Cor. ii. 12 to iii. 3.	John iii. 14-21,
Isa. xiv. 4-27.	Col. iv. 2 Cor. x. 18 to xi. 9.	Mark x. 1-12. Matt. xxiv. 30-36.
(1) Prov. iii. 13-26. (2) Isa. lxxv. 22-25. Isa. xvii. 7-14.	2 Cor. xiii. 3-13.	Mark xi. 17-33.

§ The number of these Sundays is regulated by the Sundays after the Assumption.

THE CALENDAR OF THE

<i>Corresponding English Holiday, or Sunday.</i>	<i>Armenian Name.</i>
16th Sunday after Trinity.	5th Sunday of Holy Cross.
17th Sunday after Trinity.	6th Sunday of Holy Cross.
18th Sunday after Trinity.	7th Sunday of Holy Cross.
19th Sunday after Trinity.	8th Sunday of Holy Cross.
20th Sunday after Trinity.	9th Sunday of Holy Cross.
21st Sunday after Trinity.	10th Sunday of Holy Cross.
22nd Sunday after Trinity.	11th Sunday of Holy Cross.
Advent Sunday.	12th Sunday of Holy Cross, or 5th Sunday before Nativity.
2nd Sunday in Advent.	13th Sunday of Holy Cross, or 4th Sunday before Nativity.
3rd Sunday in Advent.	14th Sunday of Holy Cross, or 3rd Sunday before Nativity.
4th Sunday in Advent.	15th Sunday of Holy Cross, or 2nd Sunday before Nativity.
Sunday after Christmas Day.	16th Sunday of Holy Cross, or 1st Sunday before Nativity.

ARMENIAN CHURCH—*continued.*

<i>Prophecy.</i>	<i>Epistle.</i>	<i>Gospel.</i>
Isa. xix. 1-11.	Col. ii. 1-10.	Mark xii. 35-44.
Isa. xx. 2 to xxi. 6.	Col. iv. 3-18.	Luke iv. 14-32.
(1) Prov. xiv. 1-8.	1 Cor i. 18-24.	Matt. xxiv. 27-36.
(2) Isa. xxxiii. 22 to xxxiv. 1.	Eph. i. 1-14.	Luke viii. 16-21.
Isa. xxii. 15-25.	Eph. v. 15-33.	Luke viii. 41-50.
Isa. xxiv. 1-12.	Phil. i. 1-11.	Luke ix. 43-50.
Isa. xxv. 9 to xxvi. 7.	Phil. iv. 8-23.	Luke xi. 1-13.
Isa. xxix. 11-20.	Phil. iv. 1-11.	Luke xiii. 1-9.
Isa. xxvii. 12 to xxviii. 11.	2 Thess. i.	Luke xiv. 12-24.
Isa. xxxvii. 14-38.	Heb. i.	Luke xvii. 1-10.
Isa. xxxviii. 1-8.	Heb. iv. 16 to v. 10.	Luke xviii. 9-14.
Isa. xl. 18-31.	Heb. xiii. 18-25.	Luke xxii. 24-30.
Isa. li. 15 to lii. 3.		

The Armenians divide their Festivals into five classes, thus :

I. Easter.

II. Other Feasts that always occur on Sundays ; such as Pentecost.

III. Feasts that are always observed on the day on which they fall, and which are not transferable to the following Sunday.

These are :

The Nativity, Epiphany, and Baptism of our Blessed Lord, which are observed on the same day.

The Circumcision.

The Presentation in the temple.

The Annunciation of the B. V. M.

IV. Feasts that are always transferred to the following Sunday.

These are :

The Transfiguration of our Blessed Lord.

The Conception of the B. V. M.

The Nativity of the B. V. M.

Finding of the Zone of B. V. M.

Assumption of B. V. M.

Dedication of the Patriarchal Cathedral of the Only-Begotten at Etchmiadzine.

Holy Cross Day.

All Feasts of Apostles.

St. John Baptist's Day.

St. Stephen's Day.

St. Gregory the Illuminator's Day.

V. Other holy days which are not observed if they occur on Sundays, Wednesdays, or Fridays. This class of days is again subdivided into those that are transferable to the following Saturday, and those that are not.

The days of Fasting and Abstinence are as follows :

DAYS OF FASTING, when according to the strict rule, only one meal, at 12 P.M. is allowed in the twenty-four hours, and at which flesh meat, milk, butter, eggs, and oil are forbidden.

These days are :

I. Every day in Lent except Sundays.

II. Every day of the Fast of Nineveh.

This Fast is kept for two weeks, one month before the commencement of Lent, and represents the commencement of the long Lent of early Christian days.

III. Every day of the week of Pentecost.

The fact of this week being kept as a fast is

to be noticed.* It was originally observed during the week before Pentecost ; but in order that the whole of the forty days of Easter might be kept without fasting, it was transferred to the week of Pentecost. Although the Fast is most strictly observed, yet the Church services retain their joyful character, and the penitential psalms and prayers used on other fasting days are not recited on this occasion.

DAYS OF ABSTINENCE, when flesh-meat, milk, butter, eggs, and oil must be abstained from.

These are :

I. All Wednesdays and Fridays throughout the year, except (1) those in the week after the Nativity ; (2) those during Easter-tide ; (3) those in the week after the Assumption.

II. The week before the Nativity.

III. One week fifty days before the Nativity. This was formerly kept as a fast of fifty days, but now only the first and last weeks are observed.

* The observance of Wednesday, Friday, and Saturday as fasting-days in the corresponding week in some Western Calendars is to be remarked.

IV. One week before the Feast of St. Gregory the Illuminator.

V. One week before the Assumption.

VI. One week before the Apparition of the Holy Cross.

VII. One week before the Feast of the Transfiguration.

The Mondays after Easter-day; the Transfiguration; the Assumption and Holy Cross Day are observed as commemoration days of the faithful departed.

It must not be forgotten that throughout the East Saturday is looked on as a second Sunday. The Armenians keep Saturday as a day in honour of Almighty God, the Creator of all things, and Sunday in commemoration of the New Creation brought about by the Resurrection of our Blessed Lord JESUS CHRIST.



THE LITURGY

OR

THE ORDER FOR THE ADMINISTRATION

OF THE

HOLY COMMUNION

ACCORDING TO THE USE OF THE MOST
ANCIENT AND ILLUSTRIOUS

Church of Armenia

by John Mason Neale

DONE INTO ENGLISH WITH DIVERS NOTES

CORRECTED AFTER AN EDITION PRINTED IN THE

HOLY CITY OF JERUSALEM,

AT THE CONVENT OF ST. JAMES,

A.D. 1841. A.H. 1290.

BEARING THE IMPRIMATUR

OF

THE CATHOLICOS OF THE ARMENIAN CHURCH AND

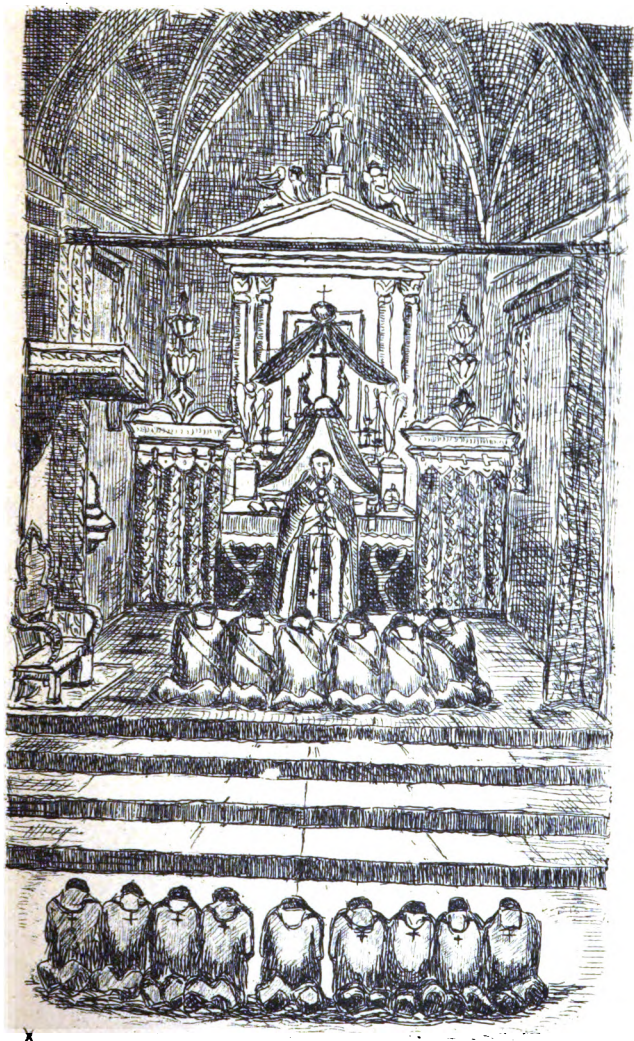
THE PATRIARCHS OF JERUSALEM AND

CONSTANTINOPLE.

By E.

F.

THE DIVINE LITURGY.



X

PREPARATORY PRAYERS.

The Priest who is to minister at the Holy Altar, having banished evil thoughts, will enter the Vestry with his Deacons, and they having assisted him according to the rule, will, together with the Priest, say or sing this psalm, with the antiphon,

Let Thy Priests be clothed with righteousness : and let Thy Saints sing with joyfulness.

PSALM CXXXII.

LORD remember David : and all his trouble ;

2 How he sware unto the LORD : and vowed a vow unto the Almighty God of Jacob ;

3 I will not come within the tabernacle of mine house : nor climb up into my bed ;

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber : neither the temples of my head to take any rest ;

5 Until I find out a place for the temple of the LORD : an habitation for the Mighty God of Jacob.

6 Lo, we heard of the same at Ephrata : and found it in the wood.

7 We will go into His tabernacle : and fall low on our knees before His footstool.

8 Arise, O LORD, into Thy resting-place : Thou, and the ark of Thy strength.

9 Let Thy Priests be clothed with righteousness : and let Thy saints sing with joyfulness.

10 For Thy servant David's sake : turn not away the presence of Thine Anointed.

11 The LORD hath made a faithful oath unto David : and He shall not shrink from it ;

12 Of the fruit of thy body : shall I set upon thy seat.

13 If thy children will keep My covenant, and My testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the LORD hath chosen Sion to be an habitation for Himself : He hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her saints shall rejoice and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for Mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

After which will be repeated,

Glory be to the FATHER, and to the SON, and to the HOLY GHOST : both now and ever, and world without end. Amen.

Then shall a Deacon say this Litany.

LITANY.

Again and again in peace, let us make our supplications to the LORD.

Let us with one accord pray unto Thee, O LORD God Almighty.

Assist, preserve, succour, and have mercy upon us, O
LORD our GOD.

Protect us, O LORD our GOD, and have mercy upon us.

LORD have mercy upon us. (12 times.)

Meanwhile the Priest saith this prayer in a low voice :

PRAYER BEFORE VESTING.

O LORD JESUS CHRIST, Who art clothed with light as with a garment, Who with ineffable humility hast appeared upon earth, and vouchsafed to dwell with men, Who art a High Priest for ever after the order of Melchisedec, Who hast poured out upon Thy Holy Church the gifts of Thy Priesthood; Who hast permitted us (Thy priests) to adorn ourselves with the vestments appertaining to the order of Melchisedec; I now venture humbly to approach Thee to perform this service, beseeching Thee to clothe me with Thy glorious Priesthood; put far from me the garment of iniquity, and cover me with the robe of righteousness. O Thou Who alone art without sin, and Who alone hast fulfilled the Law, grant that with these vestments, I may put on Thy Righteousness, and so be fit to enter into the Heavenly Wedding Chamber, where in company with the wise Virgins I may glorify Thee O CHRIST our LORD, Who hast borne our iniquities and blotted out our sins; hear this my prayer which I offer unto Thee, for Thou art the Redeemer of man, and to Thee belongeth glory and honour and power now and for ever, and to ages of ages. Amen.

The Deacons now approach the Priest, and begin to vest him, saying at the same time the psalms proper for the occasion; but first the principal Deacon saith :

Sir, give the blessing.

Priest. Blessed be the Kingdom of the FATHER, the SON, and the HOLY GHOST, now and for ever, and to all ages. Amen.

The Deacons now place on his head the Sacerdotal Cap, and the Priest saith :

Cover my head, O LORD, with the Helmet of Salvation, that I may resist the fiery darts of the evil one. Through the Grace of our LORD JESUS CHRIST,

to Whom belongeth glory and power and honour, now and for ever, and to ages of ages. Amen.

At the Albe.

Clothe me, O LORD, with the Robe of Righteousness, put on me the Vestment of joy and gladness, and gird my loins with the Girdle of Salvation. Through.

At the Stole.

Adorn my neck, O LORD, with justice, and cleanse my heart from every stain of sin. Through.

At the Girdle.

Gird my heart and thoughts with the restraint of faith, drive away impure thoughts, and grant that the power of Thy grace may dwell in me for ever. Through.

At the right-hand Maniple.

Strengthen my right hand, O LORD, cleanse it from all stain, that I may serve Thee with pure heart and mind. Through.

At the left-hand Maniple.

Strengthen my left hand, O LORD, cleanse it from all stain, that I may serve Thee with pure heart and mind. Through.

At the Varkass.

Clothe my neck, O LORD, with righteousness, and purify my heart from all stain of sin. Through.

At the Cope.

Beautify me, O LORD, with the garment of Thy Glory, and strengthen me against the fiery darts of the evil one, so that I may fitly do Thee service and magnify Thy glorious name. Through.

The Priest then adds :

My soul shall magnify the LORD, for behold I am clothed with the garment of salvation, and a vesture of gladness. The LORD Himself has adorned me with the crown of a bridegroom, and has beautified me with the jewels of a bride. Through the Grace of our LORD JESUS CHRIST, to Whom belongeth glory and power and honour, now and for ever, and to ages of ages. Amen.

Then, placing the Towel in his girdle, he saith :

Cleanse my hands O LORD, from all the impurity of sin. Through.

While the Priest is vesting, the choir sing this hymn :

O deep, O incomprehensible [O eternal mystery, Thou hast beautified unto Thyself a nuptial chamber, in the highest Heaven, filled with the light of Thy glory, and Thou hast surrounded it with choirs of angels.

Thou, with unspeakable majesty, didst create Adam in the likeness of God, and didst endow him with grace and glory in that wonderful abode of delight, the Garden of Eden.

Thou didst deliver up the Only-Begotten to become mortal and to suffer for man ; and by His mortality man has become immortal, and has been covered with an everlasting vesture.

O Thou, the HOLY GHOST, very GOD, Who didst descend like refreshing rain upon the holy Apostles assembled in that upper chamber ; when we assume these vestments, pour down upon us the fiery showers of Thy wisdom.

Holiness becometh Thine House for ever, even Thine, O Thou Who art clothed with majesty and girded about with holiness. Do Thou gird us with Thy Truth.

O Thou Who, by the outstretching of Thine arms hast created the stars, strengthen our arms, that we may worthily raise our hands in prayer to Thee.

Grant that the crown which encircles our head may protect our thoughts, and that the cross-like stole, embroidered and beautiful with golden flowers may, like that of Aaron, adorn Thy sanctuary, and guard our senses from taint of sin.

O Thou Who alone art GOD and LORD of all, Thou Who hast placed upon us this brilliant robe even the cope, the symbol of love, O make us worthy ministers of these life-giving mysteries.

O Thou Heavenly King, preserve unshaken Thy Church ;

and to the worshippers of Thy Holy Name give peace for evermore.]

After the Priest is vested, accompanied by the sacred ministers, he proceeds to the foot of the Altar, and having washed his hands, saith alternately with the Deacons :

PSALM XXVI.

BE Thou my Judge, [O LORD, for I have walked innocently : my trust hath been also in the LORD, therefore shall I not fall.

2 Examine me, O LORD, and prove me : try out my reins and my heart.

3 For Thy loving-kindness is ever before mine eyes : and I will walk in Thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O LORD : and so will I go to Thine Altar ;

7 That I may shew the voice of thanksgiving : and tell of all Thy wondrous works.

8 LORD, I have loved the habitation of Thy house : and the place where Thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the LORD in the congregations.]

Glory be to the FATHER, [and to the SON : and to the HOLY GHOST ; both now and ever, and world without end. Amen.]

With the Antiphon,

I will wash mine hands in innocency, O LORD, and so will I go to Thine Altar.

Priest. Through the intercession of the Holy Mother of GOD, [Receive our prayers, O LORD, and have mercy upon us.]

Deacon. Through the intercessions of the Holy Mother of GOD and of all the saints, [who pray for us to the Heavenly Father, save Thy creatures, O LORD GOD, and have mercy upon us.]

Priest. Through the intercessions of the Holy Mother, the spotless Mother of GOD, and of all the Saints, receive, O LORD, our prayers, and have mercy upon us ; grant us absolution and remission of all our sins, that we may worthily glorify Thee, together with the SON and the HOLY GHOST, now and for ever, and world without end. Amen.

The Priest, bowing towards the other Ministers, saith :¹

I confess to GOD Almighty, in sight of the Mother of GOD, who is exalted above all creatures, in sight of St. John the forerunner, St. Stephen the proto-martyr, St. Gregory the Illuminator, the holy Apostles Peter and Paul, and all the Saints, and before you, my fathers and brethren, that I have sinned in thought, word, and deed, voluntarily and involuntarily, knowingly and through ignorance, by committing all sins that men commit ; and I therefore beg you, my brethren, to pray the LORD to grant me absolution.

The Senior Minister replies :

May the Almighty and Merciful God have mercy on you, forgive you all your sins, past and present, and protect you for the future. May He confirm you in all good works, and in the end bring you to everlasting life. Amen.

The Priest then turning towards the people saith :

May GOD the Lover of Men grant you deliverance from evil, and the remission of all your sins; may He give you time for repentance, and grant you grace to perform good works; and may He, the All-powerful and Most Merciful One, bestow upon you the grace of His Holy Spirit from this time forth for evermore; to Whom belongeth all glory, now and for ever, and world without end. Amen.

Choir. Commemorate us also before the Immortal Lamb of God.

Priest. Yea, verily ye shall be commemorated before the Immortal Lamb of God.

The choir then sing,

PSALM C.

O BE joyful in the LORD, [all ye lands : serve the LORD with gladness, and come before His Presence with a song.

2 Be ye sure that the LORD He is God: it is He that hath made us, and not we ourselves; we are His people, and the sheep of His pasture.

3 O go your way into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and speak good of His Name.

4 For the LORD is gracious, His mercy is everlasting: and His truth endureth from generation to generation.]

Glory be to the FATHER, [and to the SON: and to the HOLY GHOST; both now and ever, and world without end. Amen.]

Which being finished, the Deacon saith:

Commemorating the Patron Saints [of this Holy Church. Let us make our supplications unto the LORD; assist, preserve, succour, and have mercy upon us.]

Priest. At the very entrance of the Temple, standing before the Holy Place, approaching the Holy and Divine Symbols, bowing down in the presence of GOD: let us worship with due humility, while we glorify the most admirable and triumphant Resurrection of CHRIST. And let us offer blessing and glory to the FATHER, and the HOLY SPIRIT, now and for ever, and world without end. Amen.

The sacred ministers now ascend the altar steps, saying two verses of this Psalm as they arrive at each step.

PSALM XLIII.

GIVE sentence with me, O GOD, [and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For Thou art the GOD of my strength, why hast Thou put me from Thee: and why go I so heavily, while the enemy oppresses me?

3 O send out Thy light and Thy truth, that they may lead me: and bring me unto Thy holy hill, and to Thy dwelling.

4 And that I may go unto the Altar of GOD, even unto the GOD of my joy and gladness: and with the harp will I give thanks unto Thee, O GOD, my GOD.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

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6 O put thy trust in GOD: for I will yet give Him thanks, which is the help of my countenance, and my GOD.]

Glory be to the FATHER, [and to the SON: and to the HOLY GHOST; both now and ever, and world without end. Amen.

With the Antiphon,

I will go unto the Altar of God, even unto the God of my joy and gladness.

The Celebrant and Ministers now approach the Altar, and when they arrive at the highest step, the Deacon saith:

Let us praise GOD the FATHER of our LORD JESUS CHRIST, Who alloweth us to be present to offer up the praises of the Only-Begotten. O Almighty God, to Thee belongeth power, honour, and glory, now and for ever, and world without end. Amen.]

Priest. Bowing before Thy Holy Altar, even in the very Dwelling Place of Thy Holiness, surrounded by Angels, here is offered the Sacrifice for the expiation of sin and for the reconciliation of mankind. In Thy very Sanctuary we offer unto Thee blessing and glory, Who livest and reigneth with the FATHER and the HOLY GHOST, now and for ever, and world without end. Amen.

If the Celebrant be a Priest the Curtain is now drawn ;^a but if a Bishop, two long prayers are used here, which are not said by a Priest. The Priest, then behind the Curtain, takes the bread from the hands of the Deacon, and places it on the Paten, saying,*

In commemoration of our LORD JESUS CHRIST.

* *I.e.*, before it as regards the Altar.

Then taking the wine, he pours it into the Chalice, making with it the sign of the Cross, saying :

In commemoration of the health-giving Incarnation of our LORD JESUS CHRIST, from Whose Side did flow the Blood by which creation has been renewed, and immortality given to mortals. Let us therefore praise and glorify Him for ever.

The Priest in secret then saith :

PRAYER OF ST. JOHN CHRYSOSTOM.

O LORD our God, Who didst send forth the Heavenly Bread, the nourishment of the whole world, our LORD and GOD JESUS CHRIST, as a Saviour and Redeemer and Benefactor, blessing and hallowing us : bless this oblation, and receive it at Thy Heavenly Altar : remember, of Thy goodness and love to men, those that offer it, and those for whom it is offered ; and keep us without condemnation in the celebration of Thy Holy Mysteries. For.

He covers the Chalice with a veil, and saith.

PSALM XCIII.

THE LORD is King, [and hath put on glorious apparel : the LORD hath put on His apparel, and girded Himself with strength.

2 He hath made the round world so sure : that it cannot be moved.

3 Ever since the world began hath Thy seat been prepared : Thou art from everlasting.

4 The floods are risen, O LORD, the floods have lift up their voice : the floods lift up their waves.

5 The waves of the sea are mighty, and rage horribly : but yet the LORD, Who dwelleth on high, is mightier.

6 Thy testimonies, O LORD, are very sure : holiness becometh Thine house for ever.]

Glory be to the FATHER, [and to the SON : and to the

HOLY GHOST ; both now and ever, and world without end.
Amen.

Meanwhile the Choir sing one of the following hymns :

On the Feast of the Annunciation.

Behold a new revelation ; Gabriel announces to the Most Holy Virgin : I am sent to Thee, O Virgin most pure, prepare to receive thy LORD.

On the Feast of the Nativity.

A new flower to-day has sprung from the root of Jesse : a daughter of David has borne a Son, even the Son of God.

On the Feast of the Purification.

Forty days have past, and the King of Glory comes to accomplish the law : and to offer Himself in His own Temple.

On the Feast of Easter.

With the voice of a lion I proclaim Him Who cried on the Tetrachord.* For from that Instrument He made His voice heard even unto the furthest corner of Limbus.

On New Sunday.

To-day a new light shines forth from a new and adorable Sun : to-day a new lily buds forth in a new garden.

On the Feast of the Ascension.

To-day the Only-Begotten and First Born SON of GOD as Man, even as a son of Adam, ascends into Heaven : and to-day by Choirs of Angels are sung new hymns of praise.

* On a musical instrument with four wings, *i.e.*, the Cross.

On the Feast of Pentecost.

To-day let us sing hymns of praise to the HOLY SPIRIT : and with dignified anthems let us joyfully exult in the recreation of all things.

On the Feast of the Transfiguration.

To-day a mystic rose of wondrous beauty, a rose of celestial hue : crowns the Head which bears the Heavenly Hair of the SON of GOD.

On the Feast of the Assumption.

To-day Gabriel gladly brings the Victor's palm and Victor's crown to the exulting Virgin. To-day the Archangel leads into the highest Temple, and into the Dwelling Place of GOD, that ever glorious Virgin.

On the Feast of the Holy Cross.

The Cross, planted in Paradise by the Hand of GOD, was made a sign of consolation for Seth, and a pledge of hope for our Father Adam. We also magnify this sign ; for on the Cross hung our LORD JESUS CHRIST ; therefore gladly bow we down before the sacred symbol.

On Feasts of Angels.

To-day let us sing in your honour, and let us rejoice and be glad with you, O ye Choirs of Angels and Archangels.

On Feasts of Apostles.

The SON of Righteousness, Who proceedeth from the FATHER, has filled you, O Holy Apostles, with ineffable grace, and a glorious light has illuminated the Hæian nation by means of the glorious Thaddeus and the holy Bartholomew.

On Feasts of Prophets.

O Holy Prophets, to you it has been given to announce the secrets of GOD: to you has been given the power to gaze into the Future.

On Feasts of Prelates.

To-day let us rejoice in the Feast of the Holy (Father, Doctor, Bishop, Priest,) N., and let us triumph in his sanctity.

On other days.

O Priest, thou art the chosen of GOD, like as was Aaron. It was the prophet Moses who prepared the vestment worn by Aaron on entering the Holy of Holies.

His ephod was woven of four colours, of blue, of scarlet, of gold, and of purple; one thread was placed on another, and the vestment was looped with a carbuncle and bordered with a golden fringe.

At the sound of his priestly step, the earth rejoiced and the Tabernacle shone with gladness.

In the same manner, O CHRIST, to-day our Celebrant appear. Thou, O Priest, when you enter the Sanctuary, forget not those who rest in peace, forget not us who vigil keep; but in the offering of the sacrifice pray for us and them, that in the judgment-day we with CHRIST may be.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST; both now and ever, and world without end. Amen.

May JESUS CHRIST be blessed evermore.]

When the Priest has finished Psalm xciii., the Curtain is opened, and the Celebrant incenses the Altar, saying:

PRAYER OF INCENSE.⁸

We offer unto Thee, O LORD CHRIST, incense with a

sweet smelling savour. Grant that it may ascend into Thy Holy Dwelling Place, and there be received by Thee; and pour down upon us, we beseech Thee, the grace of Thy HOLY SPIRIT; for to Thee, with the FATHER and the HOLY SPIRIT, we ascribe glory, now and for ever, and world without end. Amen.

This prayer being finished, the Priest descends to the foot of the Altar-steps and incenses the people.



THE COMMENCEMENT OF THE LITURGY.

After having incensed the people, the Celebrant ascends to the highest step of the Altar, and the Deacon saith in a loud voice :

Deacon. Sir, give the blessing.

Priest. Blessed be the Kingdom of the FATHER, the SON, and the HOLY GHOST, now and ever, and to all ages.

Choir. Amen.

*The Choir now sing the hymn proper for the day.**

THE LITANY.

Deacon. Again and again [in peace let us make our supplications to the LORD.

Assist, preserve, succour, and have mercy upon us.

Sir, give the blessing.]

* The following is the Hymn Proper for the Nativity, which is used also on ordinary occasions :

[*Choir.*⁴ Only-Begotten SON, Who, though not subject to death, didst condescend for the sake of our salvation to be incarnate of the Holy Mother of God, the Ever Virgin Mary, and wast truly, O CHRIST our God, made man, and crucified ; and by Thy death didst destroy death ; Thou Who art One of the TRINITY, glorified together with the HOLY GHOST, save us, O LORD our God.]

The Priest, turning towards the people, saith :

Blessing and glory be to the FATHER, the SON, and the HOLY GHOST, now and ever, and to all ages. Amen.

Peace be with all.

Choir. And with thy spirit.

The Deacons now range themselves on the two sides of the Altar, and the senior one saith :

Let us bow down unto the LORD.

Choir. Even unto Thee, O LORD.

THE INTROIT.

The first part of the Psalms is now sung by the Choir, but first the Priest saith this prayer aloud :

PRAYER OF THE FIRST ANTIPHON.

O LORD our GOD, of boundless might, and incomprehensible glory, and measureless compassion, and love to mankind; look down, O LORD, according to Thy tender love on us, and on this holy house, and show to us, and to them that pray with us, the riches of Thy mercies and compassions; for to Thee belongeth glory, and power, and honour, now and for ever, and world without end. Amen.

Choir. Let the whole earth [bless CHRIST the King with a song of praise.

O all the earth bring a song of thanksgiving to the Creator of heaven and earth.

Let us bring honour and worship to the TRINITY, and to the One GODHEAD, world without end. Amen.]

The Priest meanwhile saith in a low voice :

PRAYER OF THE SECOND ANTIPHON.

O LORD our God, save Thy people, and bless Thine inheritance; guard the

fulness of Thy Church; hallow them that love the beauty of Thy house; glorify them in recompence with Thy divine power; and forsake not them that put their trust in Thee. Amen.

Aloud. Peace be with all.

PRAYER OF THE THIRD ANTIPHON.

O Thou, Who hast given us grace, with one accord, to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name Thou wilt grant their requests: Fulfil now, O LORD, the desires and petitions of Thy servants; granting us in this world knowledge of Thy truth, and in the world to come life everlasting.

Aloud. For Thou art long-suffering, and of great goodness; and to Thee belongeth. Amen.

THE LITTLE ENTRANCES.

The Priest then saith, in a low voice,

THE PRAYER OF THE ENTRANCE.

O LORD our God, Who hast disposed in Heaven troops and armies of Angels and Archangels, for the ministry of Thy glory: grant that with our entrance there may be an entrance of holy Angels, ministering together with us, and with us glorifying Thy goodness.

Deacon. Sir, give the blessing.

Priest. For Thine is the Kingdom, the power and the glory, now and ever. Amen.

*The Priest and Deacon bow before the Altar, and kiss it.
The Choir sing a hymn; which being finished, the Deacon saith:*

Let us attend.

The Priest, then turning towards the people, holdeth in both hands the Gospel Book, and the Choir sing the Trisagion, which changeth according to the season.

TRISAGION.

Holy God, Holy and Mighty, Holy and Immortal, [Thou that wast Crucified for us,] have mercy upon us.

[“Thou that wast crucified for us,” *on certain seasons is changed thus* :

At the Nativity.

Thou, Who hast come to dwell among us.

At Easter.

Thou, Who didst rise from the dead.

At Ascension.

Thou, Who didst with great glory ascend into Heaven.

At the Transfiguration.

Thou, Who wast transfigured among men.

On Holy Saturday.

Thou, Who wast buried.]

Meanwhile the Priest in secret saith :

PRAYER OF THE TRISAGION.

O God, Who art holy, and resteth in the holy of holies, Who art praised by the song of the Seraphim, and glorified by the Cherubim, and adored by all heavenly powers : Thou, Who didst create all things out of nothing, and didst make man after Thine own image and likeness, and didst adorn him with all Thy Graces ; Thou Who givest to him that seeketh wisdom and understanding, and passeth not by the sinner, but dost give him repentance to salvation ; Thou Who hast vouchsafed that we, Thy worthless and humble servants, should stand even at this time before the glory of Thy Holy Altar, and should pay to Thee the worship and praise that is meet : receive, O Lord, the Hymn of the Trisagion, and visit us in Thy goodness ; forgive us all our offences, voluntary and involuntary ; sanctify our hearts, souls, and bodies, and grant

that we may serve Thee in holiness all the days of our life ; through the intercessions of the Most Holy Mother of God, and all the Saints who have pleased Thee since the foundation of the world.

Aloud. For Holy art Thou, our GOD, and to Thee we ascribe all honour and power, now and for ever, and world without end. Amen.

THE LITANY.⁶

Again and again [in peace, let us make our supplications unto the LORD.

Choir. LORD have mercy upon us.

For the peace of the world, and the establishment of the Holy Church ; let us make our supplications unto the LORD.

Choir. LORD have mercy upon us.

For all Holy and Orthodox Bishops ; let us, etc.

Choir. LORD have mercy upon them.

For our Lord the Venerable Patriarch (N.), and for our Archbishop (or Bishop) (N.) ; let us, etc.

Choir. LORD preserve them, and have mercy upon them.

For all Vartabeds, Priests, Deacons, Singers, and all the people ; let us, etc.

Choir. LORD preserve them, and have mercy upon them.

For all pious and holy Kings, their families, the court and camp, for our Sovereign (N.) ; let us, etc.

Choir. LORD preserve them, and have mercy upon them.

For those souls that have departed to rest in the true faith of Christ ; let us, etc.

Choir. LORD remember them, and have mercy upon them.

Again and again let us pray for the unity of our true and holy faith.

Choir. LORD have mercy upon us.

Let us commend ourselves to the LORD GOD Almighty.

Choir. We will devote ourselves unto Thee, O LORD.

Deacon. Let us say with one accord, In the greatness of Thy mercy have mercy upon us, O LORD our GOD.

Choir. LORD have mercy upon us. *Thrice.*]

Meanwhile the Priest, lifting up his hands, saith in a low voice :

COLLECT.

O LORD our GOD, accept this earnest prayer of Thy servants, and in the multitude of Thy mercies have mercy upon us, and on all Thy people, who put their trust in the riches of Thy Grace.

Deacon. Sir, give the blessing.

Aloud. For Thou art our merciful GOD, and the lover of men : and to Thee we ascribe honour and power, now and for ever, and world without end. Amen.

The Priest now seats himself, and the Choir finish the Psalms. Then is read

THE PROPHECY.*†

After which follows

THE EPISTLE.

At the end of which, as at the end of every lesson, "Alleluia" is sung. Then the Priest, having blessed the incense, turning towards the people, signeth them with the sign of the Cross. Then the Deacon saith :

Stand ye up.

Priest. Peace be with you.

Choir. And with thy spirit.

Deacons. Hear with awe.

* For the Prophecies, Epistles, and Gospels see Calendar, page 42.

The Deacon who is to read the Gospel. The Holy Gospel according to (N.) read to you.

Choir. Glory be to Thee, O LORD our GOD.

Deacon. Let us attend.

Choir. GOD speaks.

THE HOLY GOSPEL.

The Senior Deacon then reads the Gospel, at the end of which the Choir sing :

Glory be to Thee, O LORD our GOD.

The Priest standing before the Altar recites the Creed, which the Deacon also repeats in a loud voice.

THE CREED.⁸

We believe in one GOD the FATHER Almighty, Maker of Heaven and earth, and of all things visible and invisible :

And we believe in one LORD JESUS CHRIST, the Only-Begotten SON of GOD, begotten of His FATHER, of the very essence of the FATHER, GOD of GOD, Light of Light, Very GOD of Very GOD, Begotten not made, being of one substance with the FATHER, by Whom all things were made, in heaven and in earth, visible and invisible :

Who for us men and for our salvation came down from heaven ; was incarnate, and was made man, and perfectly begotten by the HOLY GHOST of the Most Holy Virgin Mary ; He assumed from her flesh, soul, and mind, and all things that are in man, truly and not figuratively :

He suffered, was crucified and buried ; and the third day He rose again, and ascended into heaven with the same Body, and sitteth on the right hand of the FATHER ; and He shall come with the same Body, and in the glory of His

FATHER, to judge both the quick and the dead ; Whose kingdom shall have no end :

We also believe in the HOLY GHOST not created, most perfect ; Who spake in the Law, in the Prophets, and in the Gospels ; Who descended upon Jordan ; Who preached Him that was sent ; Who dwelleth in the Saints :

We also believe One only Catholic and Apostolic Church ; One Baptism to repentance, for the remission of sins ; the resurrection of the dead ; the eternal judgment both of souls and bodies ; the kingdom of heaven, and the life everlasting :

* And for them that say, There was a time when the SON of GOD was not ; or, in like manner, There was a time when the HOLY GHOST was not ; or, that They were made of nothing, or that the SON of GOD and the HOLY GHOST are of another substance, or that they are mutable ; the Orthodox and Apostolic Church saith, let them be anathema.

The Deacon now presenteth the Gospel Book to the Priest, saying,

Sir, give the blessing.

The Priest having kissed the Gospel Book addeth to the Creed :

CONFESSION OF ST. GREGORY.

And we also glorify Him Who was before all worlds ; we worship the Holy TRINITY, and the One Godhead, FATHER, SON, and HOLY GHOST, now and for ever, and to all ages. Amen.

* In some editions a rubric is inserted. Thus far the Symbol of Faith.

THE LITANY.

Deacon. Again and again [in peace, let us make our supplications to the LORD.

Choir. LORD have mercy.

Deacon. Again and again let us pray with faith, and beseech the LORD GOD and our Saviour JESUS CHRIST at this hour of sacrifice and prayer, that He would be pleased to accept and listen to the voice of our requests, and that the petitions of our hearts may be pleasing in His sight; that He would pardon our sins, and have mercy upon us; that He would let these our prayers and supplications ever ascend to His Divine Majesty; that He may grant to us to labour in good works, and in the unity of faith; and may the Almighty LORD pour out upon us the grace of His Mercy, and save us, and have mercy upon us.

Choir. Save us, O LORD.

Deacon. Let us pray unto the LORD, that we may pass this hour of holy sacrifice, and this day, in peace.

Choir. Grant this, O LORD.

Deacon. Let us pray unto the LORD for the Angels of peace, and the guardians of our souls.

Choir. Grant this, O LORD.

Deacon. Let us pray unto the LORD for the pardon and remission of our sins.

Choir. Grant this, O LORD.

Deacon. Let us pray unto the LORD to send the great and victorious powers of His most Holy Cross to our aid.

Choir. Grant this, O LORD.

Deacon. Let us again pray unto the LORD for the unity of our true and holy faith.

Choir. LORD, have mercy.

Deacon. We will devote ourselves and each other to Thee, O LORD GOD Almighty.

Choir. We will devote ourselves unto Thee, O LORD.

Deacon. Let us all say, with one accord, Have mercy upon us, O GOD, after Thy great goodness.]

Choir. LORD, have mercy. *Thrice.*

While this Litany is being chanted, the Priest, lifting up his hands, saith in a low voice :

PRAYER FOR THE GIFTS.

O LORD JESUS CHRIST, our SAVIOUR, Who art rich in mercy, and plenteous in the bestowal of Thy benefits, Thou Who of Thine own free will didst, at this very hour, endure the suffering and death of the Cross for our sins, and didst richly bestow the gifts of Thy HOLY SPIRIT upon the Holy Apostles; we pray Thee to make us also partakers of Thy Heavenly Gifts, for the remission of our sins, and the receiving Thy HOLY SPIRIT.

Deacon. Sir, give the blessing.

Aloud. That we may be worthy to glorify Thee with thanksgiving, with the FATHER and the HOLY GHOST, now and ever, and world without end. Amen.

The Priest, turning towards the people, saith :

Peace be with all.

Choir. And with thy spirit.

Deacon. Let us pray unto the LORD.

Choir. Even before Thee, O LORD.*

Priest. O CHRIST our SAVIOUR, confirm us, and preserve us from the fear of evil, by Thy peace which passeth all understanding and speech; and grant to us, together with all Thy true worshippers, to worship Thee in spirit and in truth; for to the most HOLY TRINITY belongeth glory, dominion, and honour, now and for ever, and world without end.

* Bears the meaning also of "Even before thee, O Priest."

Choir. Amen.

Blessed be our LORD JESUS CHRIST.

Choir. Amen.

Deacon. Sir, give the blessing.

Priest. The LORD our GOD bless you all.

EXPULSION OF THE CATECHUMENS.⁹

Deacon. Let none [of the Catechumens, let no one who has little faith, let none of the penitents who are not yet purified, approach these Divine Mysteries.]

Choir. The Body of our LORD, [and the Blood of our SAVIOUR are before us. The heavenly powers invisible to us, sing and say, without ceasing, HOLY, HOLY, HOLY, LORD GOD of Hosts.]

Deacon. Sing psalms unto the LORD [our GOD, O ye Choirs, with a sweet voice: and let us sing spiritual hymns.]

The curtain is now closed, and the Celebrant uncovers his head, placing the Cap on the altar. If he be a Bishop, he takes off his episcopal Vestments, remaining vested as a simple Priest. The curtain is then opened, the choir meanwhile singing one of the following Hymns.

For Easter and the Great Feasts.

[Let us, who mystically represent the Cherubim, and sing the holy hymn to the life-giving TRINITY, lay by at this time all worldly cares; that we may receive the King of Glory, invisibly attended by all the angelic orders. Alleluia, Alleluia, Alleluia.]

For Christmas, the Annunciation, and Assumption.

Rejoice, O ye heavens, and tremble, O ye foundations of the earth, for the LORD, Who is from everlasting, hath

appeared among us, and hath come to save mankind : For an innumerable company of Angels, and of the heavenly Hosts, have descended with Him Who is the King, the Only-Begotten, singing and saying, This is verily the Son of God.

For Thursday of the Mystic Supper.

O Thou ineffable WORD of GOD, Thou Who sittest on the glorious throne ; Thou hast descended from the heaven of heavens for the sake of Thine unworthy creatures : Thou didst vouchsafe, on this very day, to seat Thyself at Table with Thy Disciples. The Cherubim with awe and trembling surround Thee, and the Choirs of Heaven wondering, sing, HOLY, HOLY, HOLY, LORD GOD of Hosts.

For Sundays and Feast Days.

O Thou, Who hast created the Hierarchy of Heaven to glorify Thee in Thy Church, thousands of Archangels, and myriads of Angels are present there to do Thee service ; yet Thou art pleased to receive praise from men in these mystical words, HOLY, HOLY, HOLY, LORD GOD of Hosts.

For Feast Days of Martyrs.

O SAINT of Saints, how wonderful Thou art : the Heavenly Hosts praise Thee, saying, Glory to God in the Highest, and on earth peace.

For Common Days, and on Commemorations of the Departed.

O most loving FATHER, receive, we pray Thee, this Sacrifice in commemoration of the departed, and reckon their souls among the number of the elect in Thy Kingdom ; for we offer Thee this Sacrifice in the certain hope of obtaining reconciliation with Thee, both for ourselves and for those for whom we pray.

For Feast Days of Prophets, Apostles, and Bishops.

Thou art all-powerful, O Thou the LORD of Hosts, the eternal King ; Thou Who sittest in the highest heaven ; Thou Who givest light to all Thy creation ; Thou hast, by a wonderful act of humility, descended on the earth. We therefore offer to Thee this sacrifice, even unto Thee, O LORD, Who hast crowned Thy Holy Saint (N.), whom Thou allowest to intercede for us, before the footstool of Thy glory, O LORD most high.]

THE GREAT ENTRANCE.

During the singing of these Hymns, the Senior Deacon incenses the Altar, and, accompanied by another Deacon, goes to the Credence table on the right of the Altar ; and having incensed the Gifts, and given the censer to the other Deacon, takes the chalice, on which rests the disk, upon which the bread is placed covered with the veil, and raising the sacred gifts as high as his head, carries them round the Altar. The Priest, meanwhile bowing before the Altar, saith :

PRAYER OF GREAT ENTRANCE.

None is worthy among them that are bound with fleshly desires and pleasures to approach Thy Holy Altar, nor to sacrifice unto Thee, the King of Glory ; for to minister to Thee is great and fearful, even to the heavenly powers themselves. Yet through Thine ineffable and measureless love, Thou didst unchangeably and immutably become man, and didst take the title of our High Priest, and didst confide unto us the Priesthood for this Holy Ministry, and didst give unto us this unbloody Sacrifice, Thou Who art LORD of all, and Who rulest over all things that are in heaven and in earth. Thou Who sittest between the Cherubim and Seraphim, Thou Who dwellest in the Holy of Holies, Thou Who art the true King of Israel, Thou Who alone art Holy, and Who reposest in the Saints. To Thee do we call. Thou That art only good and ready to hear, look down upon me a sinner, and Thine unworthy servant. Cleanse my heart and soul from an evil conscience, and strengthen me with

the might of the HOLY GHOST, even me who have been endued with the grace of Thy Priesthood, that I may stand before this Holy Altar, and offer Thy Holy and Spotless Body and Precious Blood. Before Thee I make my approach bowing the head, and I beseech Thee, turn not away Thy face from me, nor reject me from among the number of Thy sons; but condescend that these gifts may be offered unto Thee by me a sinner and Thine unworthy servant. For Thou art He That offerest, and He That art offered; He That receivest and He That art received; and to Thee, O CHRIST our God, we ascribe honour, and power, and glory, now and for ever. Amen.

The Priest now turneth towards the Deacon, who beareth the sacred gifts, and taking the censer incenses them while they are still in the hands of the Deacon. He then takes the chalice and disk covered with the veil and places them on the Altar, and again incenses them. After this, water is brought by the Deacon, and the Priest washes his hands, saying, in a low voice:

PSALM XXvi. 6—12.

6 I will wash my hands in innocency, O Lord: and so will I go to Thine altar;

7 That I may shew the voice of thanksgiving: and tell of all Thy wondrous works.

8 Lord, I have loved the habitation of Thy house: and the place where Thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirsty;

10 In whose hands is wickedness: and their right hand is full of gifts.

11 But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

Glory be the Father, and to the Son, and to the Holy Ghost: both now and ever, and world without end. Amen.

The Deacon meanwhile saith:

Again and again [in peace let us make our supplication to the LORD.

Choir. LORD, have mercy upon us.

Deacon. Again let us stand before the Holy Table of

GOD in faith and holiness: let us pray, not with fraud and scandal, not with deceit and malice; not with doubting and little faith; but with good works, with a pure mind, with a clean heart, with a perfect faith, to the fulfilment of charity, and the increase of every good work. Let us stand up in prayer before this Holy Altar of GOD, and we shall find grace and mercy at the day of the revelation of all things, at the second coming of our LORD JESUS CHRIST, Who shall save, and have mercy upon us.

Choir. Save us, O LORD, and have mercy upon us.]

Meanwhile the Priest, lifting up his hands, saith, in a low voice.

PRAYER OF ST. ATHANASIUS OF ALEXANDRIA.

O LORD GOD of Hosts, Creator of all things, Who hast brought everything from non-existence into being, Who hast caused our dull nature to become the minister of this awful and unspeakable mystery, do Thou, O LORD, to Whom we bring this sacrifice, accept this offering from us, and make it the mystery of the BODY and BLOOD of Thine Only-Begotten SON; and grant unto us, who partake of It, that this Bread and Wine may be for the healing and pardoning our sins.

Deacon. Sir, give the blessing.

Aloud. Through the grace and love of our LORD and Saviour JESUS CHRIST, to Whom we ascribe all honour, power, and glory, now and for ever, and world without end.

Choir. Amen.

THE PEACE.

The Priest, turning towards the people, saith:

Peace be with all.

Choir. And with thy spirit.

Deacon. Let us bow down unto the LORD.

Choir. Even unto Thee, O LORD.

The Priest now kisseth the Altar, and the Deacon also kisseth the Altar and the arms of the Priest. The Deacon then conveys the kiss of peace to the Clergy and Choir, and saith :

Salute one another [with a holy kiss ; let those who are unable to communicate, go outside the doors, and pray there.¹⁰]

Choir. CHRIST hath appeared [in the midst of us ; and when He, Who is our God, is present, the voice of peace should be heard : He hath given us the power of the Holy Gospel ; He hath taken away enmity, and hath poured out love through the whole world. Now, ye, His ministers, lift up your voices, and with one heart bless the Consubstantial God-head, Who is praised by voices of Seraphim.]

The Priest now kisseth the Altar again ; and the people, bowing to each other, say :

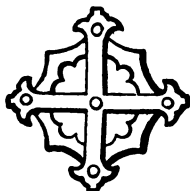
CHRIST is in the midst of us.

Deacon. Stand we upright ; stand we with fear : let us attend, humbly and with attention.

Choir. Before Thee, O LORD.

Deacon. CHRIST, the Lamb of God, without blemish, is borne as a sacrifice.

Choir. The grace of the world, and the sacrifice of praise.



THE ANAPHORA

OR

THE CANON.

ANAPHORA, OR THE CANON.

Deacon. Sir, give the blessing.

The Priest, turning towards the people, and signing them with the cross, saith :

The grace of the love, and of the divine sanctifying power of the FATHER, the SON, and the HOLY GHOST, be with you.

Choir. And with thy spirit.

Deacon. The doors ! the doors ! with all wisdom and caution.¹¹ Lift up your minds on high, in the fear of GOD.

Choir. We have lifted them up unto Thee, O LORD GOD ALMIGHTY.

Deacon. Let us give thanks unto the LORD with all our hearts.

Choir. It is meet and right so to do.

While the Deacon and Choir are singing, the Priest, with joined hands saith, in a low voice :

PREFACE.

It is very meet and right that we should with all devotion, and at all times, worship and glorify Thee, ALMIGHTY FATHER, Who, with the co-operation of Thine incomprehensible WORD, didst tread under foot the bonds of the curse ;



for He hath collected together those that believe in Thee, and hath formed of them a Church, which Thou hast appropriated unto Thyself. He did vouchsafe to dwell among us in that human nature which He did receive from the Virgin; and by a new act, as God, did create a heaven on the earth. He, before Whom the angels could not stand for the glistening and incomprehensible light of His GODHEAD, became Man for the sake of our salvation, and hath granted to us to form part, with the heavenly host, of a spiritual company.

Deacon. Sir, give the blessing.

Aloud. And with Cherubim and Seraphim to boldly sing sacred songs, to cry, to call, and say,

TER SANCTUS.

Choir. HOLY, HOLY, HOLY, LORD GOD of Sabaoth; heaven and earth are full of Thy glory; Hosanna in the highest. [Blessed art Thou Who art come, and art to come in the name of the LORD: Hosanna in the highest].

Meanwhile the Priest lifting up his hands saith in secret:

PRAYER OF CONSECRATION.

Holy, Holy, Holy; Thou art in truth most Holy; who is there that can venture to describe by words these Thy bounties, which flow down upon us without measure? For Thou didst protect and console our forefathers (when they had fallen through sin) in divers manners, by prophecies, by the institution of the law, the priesthood, and the offering of bullocks, shadowing out that which was to come.

And when at length He did come, Thou didst tear in pieces the handwriting of our sins, and didst bestow upon us Thy Only-Begotten Son, the debtor and the debt, the sacrifice and the anointed, the Lamb and the Bread of Heaven, the Priest and the offering; for it is He Who giveth, and He Who is continually given amongst us, and is not exhausted. He was truly Man, and that not in an imaginary manner; and by an union without fusion, was incarnate of the Mother of God, the Ever-Virgin Mary, and lived as Man in all things, sin only excepted. He was the SAVIOUR of the world, and the cause of our salvation.

The Priest, having kissed the Altar, now takes in his hand the bread, and continues :

He went, of His own free will, to the Cross, in the night wherein He was betrayed : and having taken bread into His Holy, Divine, and Immaculate Hands, He blessed it, and gave thanks, and brake it, and gave it to His Holy Disciples and Apostles, and said,

Deacon. Sir, give the blessing.

CONSECRATION OF BREAD.

Aloud. Take, eat : this is My BODY, which is broken for you and for many, for the cleansing and remission of sins.

Choir. Amen.

The Priest, placing his hands on the chalice, continues to say in a low voice :

In like manner He also took the cup, and blessed it ; and having given thanks He drank of it, and gave it to His Holy and Chosen Disciples, whilst they were seated, saying,

Deacon. Sir, give the blessing.

CONSECRATION OF WINE.

Aloud. Drink of this : This is My BLOOD of the New Testament, shed for you and for many, for the cleansing and remission of sins.

Choir. Amen.

Choir. O heavenly FATHER, [Who didst give up Thy Son to death, as the debtor of our debts ; we beseech Thee, for the sake of His Blood, which has been shed, to have mercy upon us Thy rational flock.]

The Priest, with arms partially extended, meanwhile continues in a low voice :

COMMEMORATION OF OUR LORD'S LIFE.

And Thine Only-Begotten SON, the Lover of men, commanded us to do this in remembrance of Him. And when He descended into the grave, with the Body which He had assumed, He crushed mightily the gates of hell: and manifested Thee unto us, as the one true God, the God of the quick and of the dead.

The Priest taking the Offering in his hands maketh the sign of the Cross with the Host and Chalice, and continueth in a low voice :

We now, O LORD, in obedience to this commandment, perform the salutary mystery of the BODY and BLOOD of Thine Only-Begotten SON, and do commemorate His sufferings for our sakes. His Crucifixion which He underwent while alive; His three days' Burial; His blessed Resurrection; His Ascension as of a God; Who now sitteth, O FATHER, at Thy right hand; we also confess, and bless His awful and glorious coming again.

Deacon. Sir, give the blessing.

Having replaced the Offering on the Holy Table, the Priest saith aloud :

THE OBLATION.

In behalf of all, and for all, Thine own offer we unto Thee of Thine own.

Choir. In all things [Thou art blessed, O LORD; we sing unto Thee, O LORD, and make our prayer unto Thee, O our GOD.]

Whilst they are singing, the Priest lifting up his hands, continueth in a low voice :

In truth, O LORD, our God, we sing unto Thee, we give thanks unto Thee for ever, inasmuch as Thou hast not despised our unworthiness for this awful and unspeakable mystery, but hast appointed us as its ministers, not for any

good works which we have done, for in them we have always been wanting; but trusting in Thy great mercy, we venture to draw near to the ministration of the BODY and BLOOD of Thy Only-Begotten SON, our LORD and SAVIOUR, JESUS CHRIST, to Whom belongeth glory, and dominion, and honour, now and for ever, and world without end. Amen.

Deacon. Sir, give [the blessing.

Priest. Peace be with all.

Choir. And with thy spirit.

Deacon. Let us pray unto GOD.

Choir. Even unto Thee, O LORD, Thou SON of GOD, Who wast sacrificed to the FATHER, for our reconciliation to Him, for Thou art the Bread of life, Who gavest Thyself for us by the pouring out of Thy Precious Blood; unto Thee do we pray that Thou mayest have mercy upon this Thy flock, which Thou hast redeemed.]

The Priest meanwhile bowing down saith:

PRAYER FOR THE DESCENT OF THE HOLY GHOST.

We worship Thee, we pray unto Thee, we beseech Thee, O merciful God, that Thou wouldst send down upon us, and upon this offering which is before us, Thy HOLY CONSUBSTANTIAL SPIRIT.

He then blesseth the Holy Bread, saying in secret three times,

Bless this Bread, so as to make it when blessed the BODY of our LORD and SAVIOUR JESUS CHRIST.

The Deacon saith, Amen, silently thrice.

The Priest in like manner blesseth the Holy Wine, saying three times,

Bless that which is in this cup, so as to make it when blessed truly the BLOOD of our LORD and SAVIOUR JESUS CHRIST.

The Deacon saith, Amen, silently thrice.

The Priest then continueth three times,

Bless this Bread, and that which is in this cup, and change them by Thy HOLY SPIRIT, so as to make them when blessed truly the Body and Blood of our LORD and SAVIOUR JESUS CHRIST.

The Deacon saith in secret, Amen, thrice.

The Priest continueth aloud,

May this be unto us, who partake thereof, not for condemnation, but for the cleansing and remission of our sins.

The Choir now sing this Hymn while the Deacon incenses the people.

[SPIRIT of GOD, Who descendest from heaven, and performest the mystery of Him, Who together with Thee is glorified through our hands, by the pouring forth of His Blood, we beseech Thee to grant rest to the souls of those of our brethren that have fallen asleep.]

Meanwhile the Priest saith in a low voice, with his hands no longer extended :

PRAYER FOR THE LIVING.

By this sacrifice bestow charity, stability, and the peace we desire on the whole world, on the Holy Church, on all Orthodox Bishops, Priests, Deacons, Kings, Princes, and People, on those who travel by land and water, those who are in captivity, tribulation, difficulty, and on those who are fighting with barbarians. Bestow on us by this sacrifice a healthy state of the atmosphere, abundance of the fruits of the earth : and to the sick a speedy recovery from their diseases.

PRAYER FOR THE DEAD.

By this sacrifice give rest to the Patriarchs, the Teachers, the Prophets, the Apostles, to all Martyrs, to all Bishops, Priests, Deacons, and Clergy of Thy Holy Church, and to all the Laity, both men and women who have departed in the faith of Thy Holy Church.

Deacon. Sir, give the blessing.

Aloud. And together with them visit us, O merciful God, who now offer our prayers unto Thee.

Choir. Remember us, O LORD, and have mercy upon us.

Priest. We pray that the Holy Mother of God the Holy Ever-Virgin Mary, John the Baptist, the first Confessor St. Stephen, and all the Saints may be commemorated in this Holy Sacrifice.

Choir. Remember them, [O LORD, and have mercy upon them.

The Deacons then go to the right side of the Holy Table, and the senior one saith :

We pray that all Holy Apostles, Prophets, Vartabeds, and Martyrs, the Holy Patriarchs, the Bishops equal to the Apostles, Priests, Orthodox Deacons, and all the Saints, may be commemorated in this Holy Sacrifice.

Choir. Remember them, O LORD, and have mercy upon them.

Deacon. Let us give thanks for the blessed, highly to be praised, glorious, miraculous, and Divine resurrection of CHRIST our LORD.

Choir. Glory be to Thee, our risen LORD.

(When the Liturgy is performed on any other day than Sunday, instead of the Deacon's address on the resurrection, he shall say "Let the Saint," whether martyr or whosoever it is, whose memory is on that day kept (mentioning his name) "be commemorated in this Holy Sacrifice."

Choir. Remember him, O LORD, and have mercy upon him.)

Deacon. We pray that our first preachers, and our illuminators the Holy Apostles Thaddeus and Bar-

tholomew, our first Patriarch and Illuminator Gregory, the Saints Aristaces, Vertannes, Oscan, Gregory, Nierces, Isaac, Daniel, Khath, Mesrop. the teacher, Gregory of Narighon, Nierces of Klaen, John of Odsentsi, Gregory and Moses of Tathivan, Gregory and Nierces, and all the Saints; together with all Haian Holy Fathers, Pastors, and Teachers, may be commemorated in this Holy Sacrifice.¹³

Choir. Remember them, O LORD, and have mercy upon them.

Deacon. Let us pray that the holy recluses, our venerable God-fearing Religious, Paul, Antony, Pogose, Machrins, Onophrie, the Abbot Mark, Seraphion, Nilos, Arsenee, Evachie, Barsumas, the Johanites, the Simons, Oscans, and Sarkisses, together with all holy and venerable Fathers and their followers throughout the whole world, may be commemorated in this Holy Sacrifice.

Choir. Remember them, O LORD, and have mercy upon them.

Deacon. Let us pray that the Christian Kings, Abgar, Constantine, Tiridates, Theodosius, all holy and pious Sovereigns, and orthodox Princes, may be commemorated in this Holy Sacrifice.

Choir. Remember them, O LORD, and have mercy upon them.

Deacon. Let us pray that all believers, wheresoever they may have been, men and women, old and young, of every age, who have fallen asleep in Christ, and in holiness and in the faith, may be commemorated in this Holy Sacrifice.

Choir. Remember them, O LORD, and have mercy upon them.]

During this Litany the Priest saith in a low voice :

PRAYER FOR THE CHURCH.

Remember, O LORD, and bless and have mercy upon Thy Holy Catholic and Apostolic Church, which Thou didst redeem by the precious Blood, of Thy Only-Begotten SON, and which Thou didst deliver by Thy Holy Cross ; bestow upon it an eternal peace. Remember, O LORD, and bestow Thy blessing upon all orthodox Bishops, who have rightly dispensed, and shown us the word of truth.

Deacon. Sir, give the blessing.

Aloud. In the first place, O LORD, remember our most pious and great sovereign. (N.)

(Here the names of all members of the reigning family are given separately.)

Their court officers, and their Christian army ; preserve them and have mercy on them, and bestow upon them, profound peace for many years.

Choir. Amen.

Priest. Remember, O LORD, George, the most honourable Patriarch of the whole Haian Nation, and their most holy Catholicos ; grant to him long to rule over Thy Holy Churches, rightly dividing to them the word of GOD.

Choir. Amen.

[*Priest.* Remember also (N.) the Archbishop of all the Haian Nation residing in Russia ; grant him long to rule over us, rightly dividing the word of truth.

Choir. Amen. *This petition is said in Russia only.]*

Then the Deacon, standing on the right side of the Holy Table, saith :

We offer unto thee, [O LORD our GOD, our thanksgivings and praise for that most holy and immortal sacrifice which is now on this Holy Table. Grant it may be for the sanc-

tification of our lives, and together with it bestow upon us charity and stedfastness; and to the whole world, to the holy Church, to all orthodox Bishops, and particularly to our Archbishop (N.), to the Venerable Patriarch of the Armenians, and to the Priest who offers this Sacrifice, grant we beseech Thee, Thy Peace. Give strength and victory to our Sovereign (N.) and to all his Royal family. We also beseech and pray Thee for the souls of those who have fallen asleep, for the souls of our teachers, and of the founders of this Church, for those who have been buried under the shadow of it, for the deliverance of our brethren who are in captivity, for the well-being of all who are here present, and for the repose of those who in faith and holiness have fallen asleep in Christ; and we desire that they may be commemorated in this holy Sacrifice.]

Choir. In behalf [of all men, and for all things, O LORD, do Thou, Who comest down from heaven to complete the work of our hands, grant, we beseech Thee, repose to the souls of those for whom we pray.]

The Priest meanwhile saith in a low voice :

PRAYER FOR THE PEOPLE.

Remember, O LORD, bless and have mercy upon these Thy people who now stand before Thee, and upon him who offers this Sacrifice, and bestow upon them whatever is necessary and profitable for them. Remember, O LORD, bless and have mercy upon those who are devoted, and bring gifts to Thy Holy Church, and who remember the poor in their alms. Render to them of Thy great and heavenly bounty whatsoever they have lent unto Thee an hundred-fold here, and in the world to come. Remember, O LORD, and show Thy mercy and compassion on the souls of those who are fallen asleep; give them repose and light, and a place together with Thy Saints in Thy heavenly kingdom, and vouchsafe unto them Thy favour. Remember, O LORD, the soul of Thy servant N.,¹⁸ and have mercy upon him in the greatness of Thy loving kindness, and give him repose by visiting him with the light of Thy countenance;

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and if alive, save him from all spiritual and bodily evil. Remember also, O LORD, those who have commanded us to commemorate both the living and the dead in our prayers; direct their and our wills and desires in the path that leadeth to salvation; and bestow upon all men Thy rich and inexhaustible mercy. Cleanse our thoughts, and make of us a temple fit for the reception of the BODY and BLOOD of Thy Only-Begotten SON our LORD and SAVIOUR JESUS CHRIST; to Whom with Thee, Almighty FATHER, together with the Holy, Good, and Freedom-giving SPIRIT, belongeth glory, and dominion, and honour, now and for ever, and world without end. Amen.

Deacon. Sir, give the blessing.

The Priest, turning towards the people and signing them with the Cross, saith:

The grace of the great GOD, and our SAVIOUR JESUS CHRIST be with you all.

Choir. And with thy spirit.

Deacon. Again and again [in peace let us make our supplications unto the LORD.

Choir. LORD, have mercy upon us.

Deacon. Let us, with all the Saints whom we have commemorated, earnestly pray unto the LORD.

Choir. LORD, have mercy upon us.

Deacon. Let us offer up our prayers unto the LORD, for those who offer these divine gifts which have been brought here, and which are now lying on this holy Table.

Choir. LORD, have mercy upon us.

Deacon. Let us pray that the LORD our GOD, the Lover of mankind, will receive them on His Holy Altar, as the odour of a sweet smelling savour; and that He will send down upon us His heavenly grace, and the gift of His HOLY SPIRIT.

Choir. LORD, have mercy upon us.

Deacon. Assist, preserve, succour, have mercy upon us, and guard us with Thy grace, O LORD GOD.

Choir. Save us, O LORD, and have mercy upon us.

Deacon. LORD, have mercy upon us, who have commemorated the most Holy Mother of GOD, the Ever-Virgin Mary, and all the Saints.

Choir. LORD, have mercy upon us.

Deacon. Let us pray unto the LORD, for the Unity of our true and holy faith.

Choir. LORD, have mercy upon us.

Deacon. Let us offer our souls, and all that we have, unto the LORD GOD Almighty.

Choir. Unto Thee, O LORD, we offer ourselves.

Deacon. Let us say with one accord, In the greatness of Thy mercy, have mercy upon us O LORD our GOD

Choir. LORD, have mercy upon us. (*Thrice.*)

Meanwhile the Priest continueth to pray in secret:

O GOD of truth, Father of mercies, we give thanks unto Thee, Who hast honoured our sinful nature more than that of the Holy Patriarchs, inasmuch as to them Thou wast called their GOD, but to us Thou hast been pleased to call Thyself Father; and we now beseech Thee, O LORD, to grant that the gift of this new, honourable, and glorious appellation may flourish more brightly in Thy Church day by day.

Deacon. Sir, give the blessing.

Aloud. And grant to us to open our lips, and as children to call upon Thee, O Heavenly FATHER, saying:

The Choir sing the Lord's Prayer, the Priest meanwhile saying in a low voice:

THE LORD'S PRAYER.

OUR FATHER, Which [art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we orgive them that trespass against us. And lead us not into temptation; But deliver us from evil.]

While the Choir are singing the Lord's Prayer, the Deacon incenses the People, and the Priest in a low voice continueth :

LORD of lords, and God of gods, everlasting King, Maker of all creatures, Father of our LORD JESUS CHRIST, lead us not into temptation, but deliver us from evil, and save us from all misfortunes.

Deacon. Sir, give the blessing.

Aloud. For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

(If there be a Sermon it followeth here ; and it being ended the Priest saith :)

Peace be with all.

Choir. And with thy spirit.

Deacon. Let us worship God.

Choir. Even before Thee, O LORD.*

The Priest, bowing himself before the Altar, saith this Prayer in a low voice, the congregation meekly kneeling :

PRAYER OF INCLINATION.

O HOLY GHOST, Thou Who art the Source of life, and the Giver of all good things, have mercy upon these Thy people, who, bowing before Thee, worship Thy GODHEAD ; keep them free from sin ; and imprint in their souls that same lowly posture their body assumes, that they may inherit and partake of those good things which are to come.

Deacon. Sir, give the blessing.

Aloud. Through JESUS CHRIST our LORD ; to Whom, with Thee, O HOLY GHOST, and the Almighty FATHER, belongeth glory, dominion, and honour, now and for ever, and world without end. Amen.

Deacon. Let us attend.

* See Note, page 81.

THE ELEVATION.

The Priest, lifting up the Holy Sacrifice in sight of the people, saith :

Holy things for holy persons.

Choir. One only is holy, One only is the Lord, JESUS CHRIST to the honour of GOD the FATHER. Amen.

Deacon. Sir, give the blessing.

Priest. Blessed be the Holy FATHER, the true GOD.

Choir. Amen.

Deacon. Sir, give the blessing.

Priest. Blessed be the Holy SON, the true GOD.

Choir. Amen.

Deacon. Sir, give the blessing.

Priest. (*Making with the Host the sign of the Cross over the Chalice.*) Blessed be the HOLY GHOST, the true GOD.

Choir. Amen.

Deacon. Sir, give the blessing.

Priest. Blessing and glory be to the FATHER, the SON, and the HOLY GHOST, now and for ever, and world without end.

Choir. Amen. The FATHER is holy, the SON is holy, the SPIRIT is holy. Blessing be to the FATHER, the SON, and the HOLY GHOST, now and for ever, and world without end. Amen.

Meanwhile the Priest, bowing himself down, prays in a low voice :

Look down, O LORD JESUS CHRIST, from Thy holy dwelling place, and from the throne of the glory of Thy dominion, and come to us, and sanctify us, Thou Who sittest together with Thy Father on high, and art here sacrificed, vouchsafe with Thy mighty hand to give unto us Thy most pure BODY and precious BLOOD, that we may give them to all Thy people.

When the Priest has finished this prayer, he kisseth the holy Table, and taking the most pure Body, he dips it entirely into the most precious Blood, and continueth to pray thus :

O LORD our GOD, Who hast called us Christians from the Name of Thine Only-Begotten SON, Who hast given unto us Baptism, a spiritual laver, for the remission of sins, and vouchsafed unto us to be partakers of the most holy BODY and BLOOD of Thine Only-Begotten SON ; we now beseech Thee, O LORD, to receive this Holy Mystery to the remission of our sins, and we give thanks and glory unto Thee, with the SON, and the HOLY GHOST, now and for ever, and world without end. Amen.

Deacon. Sir, give the blessing.

Then the Priest, taking up the Holy Sacrament, turning himself to the people, maketh over them the sign of the Cross and saith,

Let us eat the Holy and Pure BODY and BLOOD, of our LORD and SAVIOUR JESUS CHRIST in holiness, Who, having descended from heaven, is distributed amongst us. Lo, He is the Life, the Hope, the Resurrection, the Cleansing, and the Remission of sins. Sing unto the LORD our GOD, sing a Psalm to our immortal and heavenly King, Who sitteth on the chariot of the Cherubim.

Here the curtain in front of the Altar is drawn and the Deacon from without continueth :

Sing a Psalm [unto the LORD our GOD: sing unto Him O ye Choirs, sing spiritual songs with a sweet voice ; for Psalms, Alleluias, and Spiritual Songs are fitting for Him. O ye His ministers, sing Psalms, and praise the LORD of Lords.]

The Choir now stand, and sing one of the following Hymns.

On Sundays.

CHRIST is sacrificed and distributed in the midst of us.
Alleluia.

He gives us His Body for our food, and redeems us with His Holy Blood. Alleluia.

Come near unto the LORD and receive light. Alleluia.

Taste and see how good the LORD is. Alleluia.

Bless the LORD in the highest heavens. Alleluia.

Bless Him in the Holy of Holies. Alleluia.

Bless Him, all ye angels of His. Alleluia.

Bless Him, all ye powers of His. Alleluia.

On Mondays.

O Thou, the true light and splendour of the FATHER, Thou Who art indeed the reflection and likeness of His glory, Thou the Incarnate Word, Who hast erected Thy Holy Church on an immoveable foundation, Thou Who art indeed the Victim led to sacrifice : permit us to nourish ourselves at the table of Thy wisdom, and have mercy upon us.

On Tuesdays.

O Thou, the Bread of Life, the Food of immortality, the holy, ineffable, and incomprehensible Sacrament ; Thou, Who hast descended from Heaven to give to man a new and better life, O give to us who thirst for Thee, the riches of Thy tender mercy, and have mercy upon us.

On Wednesdays.

O Thou, Who art at once the Door of Heaven and the Road to Paradise ; Thou Who art the LORD of Life, before Whom Angels and Archangels sing hymns of praise ; Thou, Who didst distribute to the Apostles Thy pure BODY and BLOOD : cleanse us, that we may also be partakers of this Divine Sacrament, and have mercy upon us.

On Thursdays.

O Word of the FATHER and Great High-Priest, Thou, Who art glorified by the Angels in the highest Heaven; Thou, Who on the Cross didst suffer for us, and didst shed Thy Blood for the salvation of the world: do Thou cause our sins to be washed out by the precious Blood that Thou didst shed for our salvation, and have mercy upon us.

On Fridays.

O LORD JESUS CHRIST, true and Head Corner Stone, Thou, Who art glorified by the song of the Heavenly Host; Thou, Who on the Cross didst come to pour out from Thy sacred Side the immortal stream which taketh away the sin of the world: grant that we who thirst for Thee may drink from this sacred Fount, and have mercy upon us.

On Saturdays.

O LAMB OF GOD, Thou, Who art ever sacrificed, yet ever living; Thou, Who art worshipped by all the Host of Heaven; Thou, Who though free from sin wast put to death, and sacrificed to reconcile us to the FATHER: purify us from sin, and cleanse the souls of those who have departed in Thy Holy Faith, and have mercy upon us.

While the Choir is singing the Priest taking the Holy Body in his hands saith:

THE CONFESSION OF FAITH.

What blessing or what thanksgivings can we offer for this Bread and Cup? But Thee only, JESUS do we bless, together with the FATHER and the HOLY GHOST, now and for ever. Amen.

Aloud. I acknowledge and believe that Thou art CHRIST, the SON of GOD, that taketh away the sins of the world.

THE FRACTION.

Then dividing the holy Bread into four portions, he places one of them in the Chalice, saying :

The operation of the HOLY GHOST.

And taking one of the Pieces into his hands, he continueth to pray in secret :

PRAYER OF ST. CHRYSOSTOM.

HOLY FATHER, Who hast called us by the Name of Thine Only-Begotten SON, and hast enlightened us by the baptism of the spiritual laver, grant unto us to partake of this Holy Mystery for the remission of sins ; and imprint in us the grace of Thy HOLY SPIRIT, as Thou didst in the Holy Apostles ; who when they had received Him, became the purifiers of the world. And now, O LORD and good FATHER, take away the cloud of my sins, and make me by participating in this, to become with His Disciples, a partaker in His Last Supper.

Look not upon our unworthiness, and take not away from us the grace of Thy HOLY SPIRIT, but through Thine infinite love, grant that this may be for the purification and remission of our sins, as our LORD JESUS CHRIST promised, when He said, whosoever eateth My Flesh, and drinketh My Blood shall live for ever. Make this to be now a purification for us, that they who eat and drink of It may glorify the FATHER, the SON, and the HOLY GHOST ; now and for ever, and world without end. Amen.

Peace be with all.

I give thanks unto Thee O CHRIST my King, Who dost vouchsafe unto me, unworthy as I am, to partake of Thy Holy Body and Blood. Now, O LORD, I beseech Thee that this may not be unto me for condemnation, but for the cleansing and remission of my sins, and for the healing of both my soul and body, and for the performance of every good work ; that it may sanctify both my body and soul, and make me the temple and the dwelling place of Thy most Holy Trinity ; so that with Thy Saints I may be deemed worthy to glorify Thee, together with the FATHER and the HOLY SPIRIT, now and for ever, and world without end. Amen.

After this the Priest saith,

PRAYER OF ST. JOHN CHRYSOSTOM.

I give thanks unto Thee, I magnify and glorify Thee, O LORD my God,

inasmuch as this day Thou hast vouchsafed me, unworthy as I am, to be partaker of the divine and awful mysteries of thy most pure Body and Blood. Having this for my defence, I beseech Thee that every day of my life Thou wouldest keep me in Thy holiness: so that by commemorating Thy goodness and Thy bounties I may live with Thee: for Thou, O my LORD and God, didst suffer, die, and rise again for our sakes. Let not the enemy approach to hurt my soul which has been sealed with the sign of Thy most precious Blood, and cleanse me, O LORD GOD, from all my mortal sins, for Thou alone art without sin,

O LORD GOD protect my life from all misfortunes, drive away mine enemies, and all who would do me evil; strengthen and establish my feet, my thoughts, my tongue, and all the ways of my body; be Thou always with me according to Thy most sure promise, He that eateth My Flesh and drinketh My Blood dwelleth in Me and I in Him. Thou hast said this, O Lover of mankind; confirm these blessed words, Thy inviolable declarations, for Thou, O God, art merciful, bountiful, and the Lover of mankind; Thou givest every good thing, and to Thee belongeth glory, with the FATHER and the HOLY GHOST now and for ever, world without end. Amen.

Then signing himself with the sign of the Cross the Priest prays for himself, for the people, and for all men, even for his enemies: then with fear and trembling he communicates himself, saying,

I believe in the most Holy Trinity, FATHER, SON and HOLY GHOST.

He then consumes the Holy particles, saying, with intense earnestness,

O LORD JESUS CHRIST, I have partaken with confidence of Thy HOLY BODY for the remission of my sins.

He then communicates himself from the Chalice, saying,

O LORD JESUS CHRIST, with confidence I have partaken of Thy purifying and sanctifying BLOOD.

He then makes the sign of the Cross on his mouth, and saith, in the words of the Apostle Thomas,

May Thy most pure BODY be unto me for life, and Thy Holy BLOOD for the cleansing and remission of my sins.

COMMUNION OF THE PEOPLE.

The curtain is now opened. The Deacon in his turn communicates. As many of the people as wish to communicate now approach, and the Deacon saith:

Draw near [with the fear of GOD and with faith, and communicate with awe.

Choir. Our GOD the LORD hath appeared unto us ; blessed be he that cometh in the Name of the LORD.

If among the Communicants there be a Priest, the Celebrant gives the Chalice into his hand so that he may communicate himself; if a Deacon be present he receives into the palm of his hand a portion of the Body dipped into the Blood. The Laity are communicated in both kinds mixed together.

The Communicants say with the Priest,

I believe this to be the BODY and BLOOD of the SON of GOD, that taketh away the sins of the world, and Who came to save me and all mankind.]

After the Communion the Priest maketh the sign of the Cross over the people, and saith :

Save Thy people, O LORD, and bless Thine inheritance; govern them and lift them up for ever. Amen.

The curtain is now closed, and if the Celebrant be a Bishop he puts on again his episcopal vestments; if a Priest his cap and ornaments. During the Communion the choir sing the Hymns proper for the day, and also :

We have been filled with grace, O LORD, who have tasted Thy BODY and BLOOD. Glory in the highest be unto that Providence which always feeds us. Send down upon

us Thy spiritual blessings. Glory in the highest be unto Him Who provideth for us.

Whilst the choir is singing the Priest consumes what remains of the Sacred Elements, and then repeats in secret these prayers of thanksgiving.

We give thanks unto Thee, O FATHER ALMIGHTY, Who hast prepared for us a place of refuge, even the Holy Church, the temple of holiness, where the Holy TRINITY is glorified. Alleluia.

We give thanks unto Thee, O CHRIST our King, Who hast, by Thy life-creating and Holy BODY and BLOOD, bestowed life upon us. Grant us salvation and Thy great mercies. Alleluia.

We thank Thee, O true SPIRIT, Who hast founded Thy Holy Church; keep it undefiled in the faith of the most Holy TRINITY, now and for ever. Amen.

Meanwhile the Deacon saith,

Let us [who have received with faith these Divine, Holy, Heavenly, Immortal, and most Pure and Incorruptible Mysteries, again and again pray in peace unto the Lord. Let us thank Him for the benefits He has bestowed upon us.

Choir. We give thanks unto Thee, O LORD, Who hast fed us from Thine own immortal Table. Thou hast given Thy Body and Blood for the deliverance of the world and as life for our souls.]

Meanwhile the Priest saith in a low voice.

THE PRAYER OF THANKSGIVING.

We render thanks unto Thee, O CHRIST our God, Who of Thy goodness hast bestowed upon us the food for the sanctification of our lives; keep us through it holy and without blame under Thy Divine protection; feed us in the pastures of Thy holy and good pleasure, that, being strengthened against all snares of the devil, we may be deemed worthy to hear Thy holy voice, and follow Thee, the one victorious and true Shepherd, and to receive from Thee that place which has been prepared for us in the Kingdom of Heaven. For

THOU, O our GOD and LORD and SAVIOUR JESUS CHRIST, art blessed with the FATHER and the HOLY GHOST now, and for ever, and world without end Amen.

Peace be with all.

To the inscrutable, incomprehensible, tri-hypostatic GODHEAD of the Holy, Consubstantial, Life Creating, and Undivided Trinity, belong glory, dominion, and honour, now and for ever, world without end. Amen.

Deacon. Sir, give the blessing.

Then the curtain is opened, and the Celebrant having washed his hands, and taking the Gospel Book, comes into the centre of the choir with the Deacons, and again turning towards the Altar, saith aloud :

Bless those who bless Thee, O LORD ; and sanctify those who put their trust in Thee ; save Thy people and bless Thine inheritance, and protect the fulness of Thy Church. sanctify those who love the beauty of thy house. Glorify them with Thy Divine Power, and forsake not us who put our trust in Thee. Give peace to all Thy Churches, and to Thy Priests, to all Christian kings, to their armies, and to all Thy people ; for every good gift, and every perfect gift is from above, and cometh down from Thee, the FATHER of light, and to Thee be glory, dominion, honour, and worship now and for ever, world without end. Amen.

Choir. Blessed be the name of the LORD, both now and evermore. (*Thrice.*)

The Priest looking towards the people saith,

Thou, O Christ our God, Who hast fulfilled the law and the prophets, Thou, our Redeemer Who hast perfectly obeyed the Father, fill us with Thy Holy Spirit.

Deacon. Stand ye up.

Priest. Peace be with you.

Choir. And with Thy Spirit.

Deacon. Hear with awe.

Priest. The Holy Gospel according to S. John.

Choir. Glory be to Thee, O LORD our GOD.

Deacon. Let us attend.

Choir. GOD speaks.

*The Deacons remove the Cap from the head of the Priest,
who turneth towards the people and readeth to them*

THE HOLY GOSPEL.¹⁴

S. JOHN i. 1—18.

In the beginning was the Word, and the Word was with GOD, and the Word was GOD. The same was in the beginning with GOD. All things were made by Him; and without Him was not anything made that was made. In Him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not. There was a man sent from GOD, whose name was John. The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of GOD, even to them that believe on His Name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of GOD. And the Word was made Flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-Begotten of the Father) full of grace and truth. John bare witness of Him and cried, saying, This was He of Whom I spake, He that cometh after me is preferred before me,

for He was before me. And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by JESUS CHRIST. No man hath seen GOD at any time: the only-begotten SON, Which is in the bosom of the Father, He hath declared Him.

The Priest now puts on his Cap, and the Choir sing :

Glory be to Thee, O LORD our GOD.

Deacon. We beseech [the LORD by the Holy Cross and the Gospel, that He may deliver us from our sins and save us by the Grace of His mercy upon us.]

Priest. Keep Thy servants, O CHRIST our GOD, under the shadow of Thy Holy and most Honoured Cross, deliver us from visible and invisible enemies, and grant us to thank and to glorify Thee, together with the FATHER, and the HOLY GHOST, now and for ever, and world without end. Amen.

Deacon. I will alway give thanks [unto the LORD : His praise shall ever be in my mouth.]

The Priest turneth himself towards the people, maketh over them the sign of the Cross three times, and saith :

May the HOLY GHOST rest upon you, and the power from on high protect you.

The Choir sing this Psalm :—

PSALM XXXIV.

I WILL alway give thanks [unto the LORD : His praise shall ever be in my mouth.

2 My soul shall make her boast in the LORD : the humble shall hear thereof, and be glad.

3 O praise the LORD with me : and let us magnify His Name together.

4 I sought the LORD, and He heard me : yea, He delivered me out of all my fear.

5 They had an eye unto Him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the LORD heareth him : yea, and saveth him out of all his troubles.

7 The angel of the LORD tarrieth round about them that fear Him : and delivereth them.

8 O taste, and see, how gracious the LORD is : blessed is the man that trusteth in Him.

9 O fear the LORD, ye that are His saints : for they that fear Him lack nothing.

10 The lions do lack, and suffer hunger : but they who seek the LORD shall want no manner of thing that is good.

11 Come, ye children, and hearken unto me : I will teach you the fear of the LORD.

12 What man is he who lusteth to live : and would fain see good days ?

13 Keep thy tongue from evil : and thy lips that they speak no guile.

14 Eschew evil, and do good : seek peace and ensue it.

15 The eyes of the LORD are over the righteous : and His ears are open unto their prayers.

16 The countenance of the LORD is against them that do evil : to root out the remembrance of them from the earth.

17 The righteous cry, and the LORD heareth them : and delivereth them out of all their troubles.

18 The LORD is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

19 Great are the troubles of the righteous : but the LORD delivereth him out of all.

20 He keepeth all his bones : so that no one of them is broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The LORD delivereth the souls of His servants : and all they that put their trust in Him shall not be destitute.

Glory be to the FATHER, and to the SON ; and to the HOLY GHOST : both now and ever, and to ages of ages. Amen.

While this Psalm is being sung, the Blessed Bread is distributed among the people, and the Priest, bowing towards the altar, saith in a low voice :

O LORD JESUS CHRIST, have mercy upon me.

The Priest then entereth the Vestry, and, having unvested, departeth in peace.

END OF THE LITURGY.

Laus Deo.

NOTES.

(1) Page 63. The Confession is said by the people also with the Priest.

(2) Page 66. The ritual varies here according to whether a Priest or Bishop be Celebrant. The Bishop does not say the prayers, "*Bowing before Thy Holy Altar*," but recites two long prayers instead.

(3) Page 70. *Prayer of Incense*. This prayer is of great antiquity, almost of Apostolic times. It certainly does not seem to agree with the idea put forth by a certain well-known Anglican Prelate that incense was only a pleasant means of fumigating a church.

(4) Page 72. The *Initial Hymn*, or as it is called in the West the Introit, consists of a hymn and several psalms, sung at intervals until the Little Entrance.

(5) Page 75. The Armenians have been found great fault with, both by Greek and Latin ritualists, for the additions they have made to this hymn; *i.e.*, the words "*Thou That wast crucified*." These words are commonly called the addition of "Peter the Fuller," and were intended to bear the meaning that the GODHEAD suffered on the Cross. The Armenians apply them to the Second Person Incarnate of the Blessed TRINITY, and thus use them in an orthodox sense only.

(6) Page 76. Here as elsewhere, the longer Litany is sung by the Priests and Deacons together, the shorter one by the Deacons alone.

(7) Page 77. A similarity between the Armenian and

Anglican rites may be noted here, in the sequence of the Epistle, Gospel, and Creed following together directly after the reading of the Law.

(8) Page 78. The Creed is almost as it was left after the Second Council of Constantinople. The additions, "*Of the very essence of the Father, perfectly begotten*," was inserted against the Arians. "*He assumed for her . . . not figuratively*." "*Ascended into heaven with the same Body*," against the Gnostics. "*Perfectly begotten*" against the Apollinarians. At the end of the anathema against the Arians is an addition against those who deny the GODHEAD of the Third Person of the HOLY TRINITY.

(9) Page 82. The adoration of the holy gifts before Consecration in most Eastern rites has been made great capital of both by Protestants and Latin writers against the Easterns. The former for the purpose of trying to prove the disbelief of the Orientals in the Real Presence, or rather in the Presence being in the elements, and equally after as before the formula of Consecration. The latter, always willing to impute heresy to the Orientals, join with the Protestants in misstatements on this subject; but unfortunately for them, a well known Latin writer points out that they themselves pay the same respect to the gifts before consecration, speaking of them at the commencement of the canon as "*These holy and unspotted sacrifices*." For a further explanation of the rite, see "Neale's Holy Eastern Church."

(10) Page 87. In the Directions for Ritual the Pax is directed to be performed thus; the Priest kisses the Senior Deacon, who then salutes the other Deacons and Ministers. The youngest Deacon then conveys the kiss of peace to the Laity, who salute each other. One of the laymen then kisses the eldest woman, who in her turn passes it on to her

sisters. The part in which the laity join has fallen now into disuse.

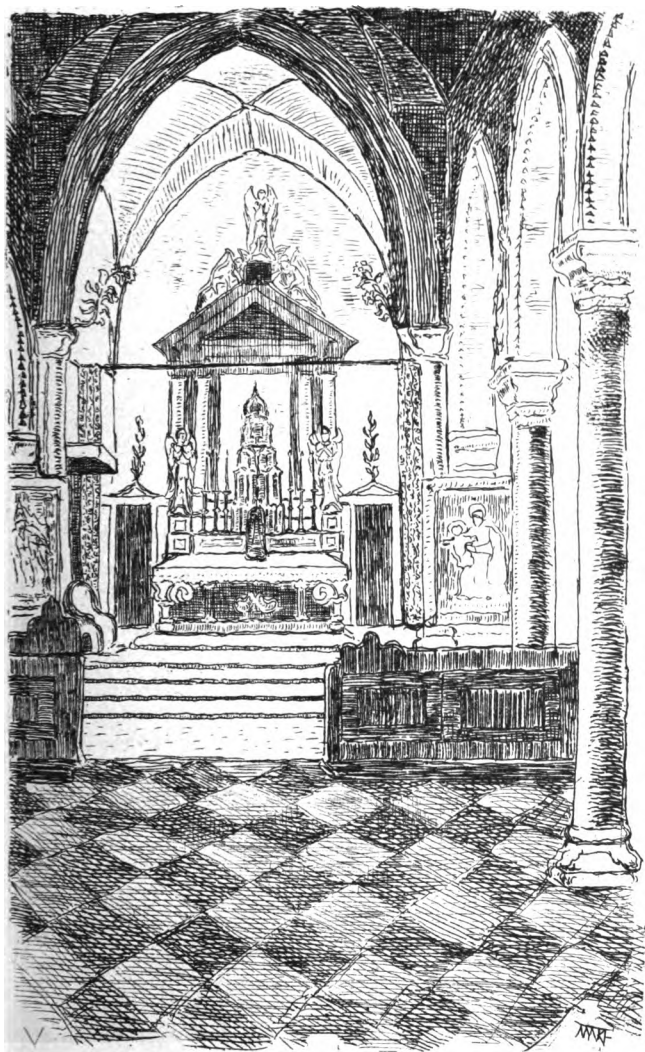
(11) Page 88. A further explanation of this will be given hereafter.

(12) Page 95. The holy men commemorated here are the Fathers and Defenders of the Armenian Church, many of them Martyrs for the faith.

(13) Page 97. The founder of the Church is prayed for here.

(14) Page 110. This second Gospel finding its place in an Oriental Liturgy is a curious proof of how much was borrowed from Rome; indeed, in the twelfth century, the Roman Mass itself was translated into Armenian.

Page 81, line 27. Dr. Neale in his edition translates this sentence, "*För to Thy most Holy Trinity*," and attaches a note saying: "This expression savours much of heresy." Whether this is found in the Russian version he translated from or not, I have no means of knowing. But it is not thus found in "*Le Brun*," who would have been sure to have taken note of it. The case is this: at the end of the word *Most Holy* in the original, the letter answering to our *y* is attached, which is the affixed pronoun, meaning either "*Thy*" or "*This*." Being thus in doubt one is surely at liberty, there being no reason to choose one rather than the other, to take the most natural. I may add that the Vartabed Nierces, to whom I pointed out this, declared that no such questionable statement was intended.





*Painting & for
describ. internal
of church*

CHURCHES.

ARMENIAN Churches differ much from those of the Russian and Greek rites, both in the character of their architecture, and in their internal arrangement. As a general rule they are built east and west, with the Altar at the east end. They are divided into four parts, viz., the Sanctuary, the Choir, the Nave, and the Porch. They do not possess (save with one exception which will be mentioned hereafter) the Iconastasis, or great screen generally found in Oriental churches, but the Altar is exposed to view, as is the custom in the West, except that during certain portions of the service a large curtain is drawn in front of it and hides it from view. This arrangement of the Altar seems to have been introduced at the time the Armenians were so much affected by Latin influences. Before this they had (as they have now in their Primatial Church) the Screen before the Altar, as it is found in all other

Oriental churches. Traces of this custom still continue in the Screen behind the Altar, with doors on each side. The Altar was then moved and placed before the centre doors of the Iconastasis, and the curtains which hung before them were moved further down to the Choir.*

The Sanctuary at the east end of the church is raised some distance above the Choir on a platform, which is reached by four or six steps in one corner, or as in the case in the more western churches† by steps in the middle of the raised part. Only priests or those in minor orders are permitted to enter the Sanctuary. On either side are two rooms, one used as a Vestry, the other as a Sacristy. Before the doors of these rooms, or sometimes in galleries over them, are often placed two small altars.

* It would be curious, if possible, to trace any connection between the Reredos, now so common in English and Latin churches, and the Oriental Iconastasis. The triptych may be the connecting link.

† By "western churches" are meant those which, from their position among Europeans, are influenced by western customs.

The Choirs are not seated with stalls, but the Clergy and Clerks sit on small mats facing the Altar. Seats are, however, provided for Bishops and Dignitaries on the right of the choir-gates. The lessons are read from moveable lecterns, which are placed where required, and sermons are preached from a like lectern at the choir-gates.

The women sit behind the men and quite apart from them. In the more western churches seats are provided, but in general the churches are quite unseated, and the men and women sit cross-legged on mats or cushions, which they bring with them to church.

On the Altar is placed a Cross with a picture of our LORD painted or enamelled upon it, and also the case, generally of silver, in which is kept the Book of the Gospels, which is handsomely bound in silver, and often richly jewelled.

On each side of the Cross are placed many candlesticks or lanterns, generally thirteen, which are lighted during the celebration of the Holy Eucharist. This is a comparatively modern cus-

tom, as in former times the Cross and Gospels' Book stood alone on the Altar.

The Altar itself is vested with a tight-fitting cloth covering, over which are spread two white linen cloths.

The Table of the Offerings, or the Credence Table, is placed to the south side of the Altar.

ETCHMIADZINE.

THE convent of the ONLY-BEGOTTEN at Etchmiadzine is a large building situated in the fertile valley of Erivan in Upper Armenia, not far from Mount Ararat, where, according to tradition, Noah's Ark rested after the Flood. Its outer walls of brick are fortified by five circular towers, and extend in circumference for nearly a mile and a quarter, surrounding several streets of houses of two and three stories in height. In these houses reside the Catholicos and the ecclesiastics who form his Synod, or, as we should say, his Chapter. Within the walls are also schools, storehouses, a library, houses for visitors, and numerous other buildings, besides the Cathedral Church of the ONLY-BEGOTTEN. This, the Patriarchal Church of the Armenian nation, is erected on the very ground where St. Gregory the Illuminator, more than fifteen hundred years ago, built the first Christian Church

in this country, and consecrated it in honour of the Vision of our Blessed LORD, which so often comforted him during his long imprisonment. This church, although built at different times and in various styles of architecture, is of considerable beauty. Its proportions are fifty yards in length, forty-eight in breadth, and thirty-five in height.

The income for the support of the monastery is derived from lands in its immediate neighbourhood, added to which annual gifts are received from the faithful in all parts of the world, and pilgrims from far distant countries make a weary journey in order to present in person their offerings to the representative of their National Church.

Funds are now being collected to build a college near Etchmiadzine for the reception of a large number of divinity students. If such an institution is founded, the benefit to the clergy and laity of the country will be immense.

Contrary to the usual custom of Armenian churches, this cathedral possesses in front of the high Altar a screen, (such as is found in all Greek churches) on which are painted pictures

of the sufferings of St. Gregory, St. Peter, and St. Paul, and of the conversion of King Tiridates. In the centre of the church is an Altar of pure white marble, erected by the Catholicos Astwazatur in 1715, to replace a less handsome one which was supposed to mark the exact spot where our LORD appeared to St. Gregory. On the north side of this Altar is placed the patriarchal throne. The walls of the church are decorated with pictures of patriarchs and saints of early days. Two Altars dedicated, the one in honour of St. Gregory the other to St. James and St. John, are placed either side of the High Altar. In front of the former, all Armenian bishops are consecrated by the Catholicos. There are also in the cathedral a large quantity of relics of saints and martyrs of early Christian days.

A view of the convent is given as a frontispiece, showing Mount Ararat in the distance. Well it answers to Dr. Neale's description of the solemnity and majesty of the position of this, the Primatial Church of a great nation, occupying the birth-place of our race. Should it please Almighty GOD to grant unity and peace to His Church, and unite those whose pride it is to be

called Catholic, Orthodox, and Apostolic in one fold, under one Shepherd, surely, after Jerusalem and Rome, no place would be more fitting for a pilgrimage than this mystical mountain, from which it pleased Him to re-people the earth after the Flood.



CHURCH GOVERNMENT.

THE Patriarch Catholicos of the Armenian Church resides in the monastery at Etchmiadzine. He assumes the title of "The Servant of JESUS CHRIST, and by the grace of GOD, Catholicos of all the Armenians, and Patriarch of the Holy Convent of Etchmiadzine." He was formerly appointed by the Persian or Turkish Governments; but since Armenia became part of the Russian dominions, his election takes place in the following manner. To the regular Synod of the Catholicos, hereafter described, are added two deputies from each diocese, one appointed by the archbishop and the other elected by the laity. Before this Synod, which meets at Etchmiadzine, a list of all the Armenian bishops is laid. Out of this list four persons are chosen, and these four are reduced by ballot to two, whose names are submitted to the Emperor of Russia, and he, after nominating the one with the greatest number of votes, notifies to the

Governments of Persia and Turkey the election of the new Catholicos.

This election must take place within one year after the death of the Catholicos; and during the vacancy the Patriarch of Constantinople administers ecclesiastical affairs.

The personal power of the Catholicos is somewhat limited, as he cannot consecrate a single bishop without the permission of his Synod. He has, however, the nomination of all bishops; and he alone can consecrate the holy oil used for confirmation and other purposes, which each year he does between Palm Sunday and Maundy Thursday. He sends legates to different countries to carry out his ecclesiastical decrees, and to report upon the discipline of the Church in various places. Properly speaking, the Armenian Patriarchs of Jerusalem and Constantinople are merely his vicars.

He is the head on earth of the Armenian Church, and from his decision while sitting in Synod there is no appeal.

This Synod, or Chapter, is the ruling body of the Armenian Church, and consists of the Catholicos and twelve ecclesiastics constantly

residing in the monastery at Etchmiadzine, together with representatives sent by the Patriarchs of Constantinople and Jerusalem. Vacancies in the Synod are filled up by itself, the Catholics having a veto.

Dioceses are generally governed by Archbishops, who have Bishops under them as suffragans and vicars, without territorial jurisdiction.

In each village there are one or more priests and deacons, for whose support glebe lands are set apart, and the clergy receive fees for performing marriages and other spiritual functions.

In every Diocese there is a spiritual Court consisting of the archbishop, with two superior and two inferior priests, who sit as assessors. From the decision of this Court, which deals chiefly with the quarrels which occasionally take place between the congregation and the clergy, appeal lies to the Patriarch. It also settles disputes regarding the lawfulness of marriages. In cases in which the laity are concerned, lay representatives are summoned to sit by the archbishop.

The Armenian Church allows secular priests

to marry before ordination, which must not take place before the age of twenty-five. The bishops are chosen from among the more learned priests belonging to the monastic orders. There is also an order of superior priests called Vartabeds, whose particular function is to preach the Gospel, and to instruct the ignorant in the principles of their religion. In rank and position they seem to answer to the Chorepiscopi of ancient times.

There are two Religious Orders of men among the Armenians. The one follow the rule of St. Anthony, and are really hermits, living quite alone in cells and seeing each other only in church. Their rule is very strict; they eat no meat and drink no wine except, once a year, on Easter-day.

The other, and more popular Order, obey the rule of St. Basil, which was introduced into the Armenian Church by the Catholicos Nierces V., about 1173. The Offices used by both these religious bodies are very long, as may be judged by the fact that the Night Office includes the whole Psalter.

All priests are bound to recite the Divine Office, which is generally said in church, and

not privately. The Offices, which are nine in number, are properly said at Midnight, Three A.M., Dawn, Sunrise, Six A.M., Nine A.M., at Sunset, in the Evening, and on retiring to Rest. But custom now allows them to be said in two parts; the first six at daybreak, and the rest at sunset. When the Liturgy is celebrated, it is said after the Office for Dawn.

The Armenian Church forbids marriage within seven degrees of blood relationship. Marriages between great-great-grand-children are absolutely forbidden, but beyond this a dispensation may be procured from the Catholicos, but only as a very exceptional case.*

The following is a list of Armenian Dioceses, slightly altered from a report of the Russian Minister of the Interior, in 1842, translated by Dr. Neale in his Introduction to the "History of the Eastern Church;" it seems nearly to represent the present state of affairs.

* The inconvenience arising from this rule is seen in India, where nearly all the Armenians come within the forbidden relationship to each other; and the consequence is, that being unable to marry in their own Churches, they resort for marriage to the English clergy.

THE PATRIARCH CATHOLICOS.

This Prelate is the supreme head of the Armenian Church; he has immediate jurisdiction over the following dioceses:

In Persia.—New Julpa, near Ispahan; Tabriz, in north of Persia.

In the Russian Dominions.—Nakhitchevan and Bessarabia; Astrakhan; Georgia; Erivan; Karabagh; Zhirvan; Gaisen, or Hatchin.

THE PATRIARCH OF CONSTANTINOPLE.

Founded in 1453. This Prelate is considered by the Turkish Government as the temporal and spiritual head of all the Armenians in the Turkish empire. The dioceses under his jurisdiction are—

In Europe.—Rodosto, or Thrace; Adrianople; Galata, or Pera.

In Asia Minor.—Amasia, in the province of Sivas; Tokat, in the province of Roum; Nicomedia, or Ismid; Smyrna; Trebisonde; Agen; Edessa, or Vodina; Sebastin; Kaisariyeh;

Sivas; Erzeroum, Diarbekir; Van, on Lake Van; Brusah.

In Africa.—Egypt.

THE PATRIARCH OF JERUSALEM.

Founded 1311. This Prelate's diocese consists of all the Armenian churches in Syria, in the Island of Cyprus, and in India. He resides in the convent of St. James in Jerusalem, and has twenty-five bishops under him, but none of them have any diocesan jurisdiction.

THE PATRIARCH OF SIS.

This Prelate is merely a diocesan bishop with the honorary title of Patriarch. It must be remembered that Sis was for many years the seat of the Catholici, and after their return to Etchmiadzine, schismatical Patriarchs were established there until the middle of the seventeenth century, and when the last of them gave his submission to the Catholicos Philip, he and his successors were allowed to retain the honorary title of Patriarch, which had for so long a time been attached to the diocese.

THE PATRIARCH OF AKHTAMAR.

This is also merely an honorary title, the Patriarch having his seat in a monastery on an island in Lake Van, with the power of a suffragan bishop only. This island was also, for many years, the seat of the Catholics, and after them of many schismatical Patriarchs.



VESTMENTS.

WHEN the Priest proceeds into the vestry before celebrating the Liturgy, he first places on his head the Priest's cap, called the Sagavard; by so doing he signifies that he assumes the priestly office for the purpose of offering the Sacrifice. He then, assisted by two or more deacons, according to his rank, puts on the Shapich, which answers to the Western Alb, except that it is much fuller, and instead of linen is generally made of silk.

Then follows the Poor-Ourar. This answers to the Stole, except that instead of hanging in two parts round the neck, the head is put through a hole in the upper extremity and it hangs down in front. It is made of the most costly brocade or silk procurable, and is often studded with jewels. The Kodi, or Girdle, fastens it to the alb round the waist of the priest.

A large white linen napkin is worn attached to the left side of the girdle, which is used to wipe the hands and the sacred vessels, in case of any dirt or impurity defiling them during the service.

The Pasbans, or Maniples, are next put on; these are two slips of brocade worn on both wrists of the priests, they were originally intended for towels, but have long been disused for this purpose, and now, together with the girdle, are said to represent the bands with which our LORD was fastened at the time of His Passion.

The Varkass follows next. This vestment is not unlike a small amice with a stiff collar attached to it, which stands up round the neck, and appears above the cope. Certain high dignitaries wear a breastplate of metal, often of silver or gold, attached to the Varkass, studded with jewels and adorned with figures of the twelve Apostles. This vestment is generally thought to have been derived from the Jewish Ephod.

Lastly, the priest puts on the Shoochar, or Cope. This resembles the Western Cope, except that it has no hood.

The priest and all the sacred ministers wear sandals or slippers which are kept for this purpose, and which may not be worn out of the Church.

Vartabeds and bishops wear the Mitre instead of the priest's cap, and they both use the Pectoral Cross which hangs by a gold chain round the neck. Bishops carry a pastoral staff of the same shape as that used in the West, they also wear two slips of brocade, generally with pictures of Saints embroidered on them, attached to the shoulders of the Cope. These were originally attached to the mitre.

Vartabeds use a staff, the head of which is a Cross with two serpents twined round it, signifying that the wisdom of the serpent is necessary for their office.

The ordinary dress of the unmarried priests is a black or dark purple cassock, with a broad belt, in shape resembling the English cassock; over this they wear a kind of gown or mantle, and also while reciting the offices a dark coloured cloak or cope, and in Persia and Armenia they also wear a cap with a fur border, called the Kulpas.

Married priests generally wear a dark blue cassock with a black gown and blue turban.

Deacons during the celebration of the Sacraments wear the Shapich of linen or silk ungirded, and also the Ossorah or deacon's Stole over the left shoulder. If a bishop be the celebrant, the two senior deacons assisting him wear the Sagavard, or priest's Cap.

The inferior ministers and the choir wear a vestment resembling an ungirded alb.



THE HOLY BIBLE.

DURING the time of the Patriarch St. Isaac, a version of the Holy Scriptures was effected from Syrian MSS. by St. Mesrop, Moses Choven, David the Philosopher, and others, the Persian invaders having burnt all the Greek MSS. in the country. Hearing of this loss the Council of Ephesus, in 431, sent the Patriarch a copy in Greek of the New Testament and of the Septuagint; but as neither St. Isaac nor any of his clergy knew Greek, he was unable to accomplish this work until he had sent two learned priests to Alexandria (the then seat of Greek learning) to perfect themselves in that language. After two years' stay they returned and completed the translation of the Holy Bible into their native tongue, carefully comparing it with the Syrian MSS. then in their possession. The first printed edition of this was published in 1666 at Amsterdam. In that year Vartabed Uschan, of

Erivan, was sent to Europe by the Catholicos in order to see if it were anyhow possible to print the Holy Bible in the Armenian character. He went first to Rome, but there permission to cast type and establish a printing press was refused; and it was not until after much trouble and many wanderings that he was able at Amsterdam to succeed in his object. The MSS. he carried with him had been carefully collated, compared with the Latin Vulgate, and divided into chapters and verses about the middle of the thirteenth century.

In 1705, the Amsterdam edition was reprinted in Constantinople, since which time several editions have been issued, the best known being one printed in Venice in 1733, and the present authorised edition also printed in the same town in 1805. This latter edition was principally compiled from MSS. transcribed in Cilicia in the fourteenth century, and it was, before being sent to the press, carefully compared with eight MSS. of the Old, and twenty of the New Testament. In it 1 John v. 7 is expunged as not being considered of sufficient authority. The books are placed in the same

order as they are in the English version until after the Second Book of Chronicles, when they follow thus :—

First Book of Esdras.	Amos.
Second Book of Esdras.	Micah.
Nehemiah.	Joel.
Esther.	Obadiah.
First Book of Maccabees.	Jonah.
Second Book of Maccabees.	Nahum.
Third Book of Maccabees.	Habbukuc.
Judith.	Zephaniah.
Tobit.	Haggai.
Psalms.	Zachariah.
Proverbs.	Malachi.
Ecclesiastes.	Jeremiah.
Song of Solomon.	Baruch.
Wisdom.	Lamentations.
Job.	Daniel.
Isaiah.	Ezekiel.
Hosea.	

ESTHER.—The chapters in the Book of Esther follow in an order unknown in other editions.

JOSHUA.—At the end of the Book of Joshua is the addition of eight verses, giving an account

of the manner of carrying the ark, and the names of some of the Priests at the time of the passage of the Jordan by the Israelites.

- THE THIRD BOOK OF MACCABEES.—Properly called the first, commences with an account of the battle of Raphia, fought between Antiochus and Ptolemy Philopater in 217 B.C. This book was printed in some editions of German Bibles in the sixteenth century. It is found in Syriac, and in the most ancient MSS. of the Septuagint.

PROVERBS.—After the 22nd verse of the xxivth Chapter five extra proverbs are inserted, and the remainder of the book is differently arranged from the order observed in other editions.

JOB.—At the end of this book is a considerable addition, in which the genealogies of Job and of his wife are given, and also some account of their forefathers' deeds.

In the New Testament St. Paul's Epistles follow the Epistles of the other Apostles. The New Testament ends with the Revelation of St. John the Divine.

Books considered Apocryphal then follow, which are :—

Ecclesiasticus.

Third Book of Esdras.

Prayer of Manasses.

Epistle of the Corinthians to St. Paul, and his reply.

Death of St. John the Apostle and Evangelist.

Prayer of Evthagee.

Also in some editions.

The Death of the sixteen Prophets.

The Testament of the twelve Patriarchs.

History of Joseph and Asenath.

ECCLESIASTICUS.—This Book was in the earlier printed editions included as part of the Canon of Holy Scripture, and followed the Book of Wisdom, but by an order of the Synod at Etchmiadzine, issued about the middle of the last century, it is now always placed among the Apocryphal Books.

THIRD ESDRAS.—Called in the English Bible, second Esdras.

THIRD EPISTLE TO THE CORINTHIANS.—A Translation into English of this Epistle by Lord Byron is given below.

THE DEATH OF ST. JOHN.—This is found in several Armenian MSS. attached to the end of the Book of Revelation.

PRAYER OF EVTHAGEE.—A disciple of St. John the Divine; the account of his death is found in Armenian MSS. after the Epistles of St. Paul.

THE DEATHS OF THE PROPHETS.—The account of the deaths of the Prophets is found at the end of each of their Books.

THE HISTORY OF JOSEPH AND ASENATH is an addendum to the Book of Genesis.

The following Epistles of the Corinthians to St. Paul, and his Reply, are found in all editions of the Armenian Bible as Apocryphal writings. The Epistles themselves (whatever may be said regarding their authenticity) are of great antiquity, and are supposed to have been translated into Armenian from the Greek MSS. sent to St. Isaac by the Council of Ephesus. They seem however to have been known to the Church before this time, as St. Gregory the

Illuminator, in his writings, quotes passages from them.

These Epistles are not now known to be extant except in Armenian, nor have the Armenians any tradition that they were ever found in any but in their own and the Greek languages.

Lord Byron, who spent much time in studying the Armenian language in the Uniat-Armenian Convent of St. Lazar, at Venice, translated into English these Epistles; and the following is, with one or two slight alterations, his translation.

THE EPISTLE OF THE CORINTHIANS TO PAUL
THE APOSTLE.

1 Stephen and the elders with him, Tuknos, Euknos, Theophelos, and Csenon to Paul our Father and Evangelist and faithful master in JESUS CHRIST, Health.

2 Two men have come to Corinth, Senon and Ghepos by name, who vehemently disturb the faith of some with deceitful and corrupt words ;

3 Of which words thou shouldst inform thyself :

4 For neither have we heard such words from thee, nor from the other Apostles :

5 But we know only that what we have heard from thee and from them, we have kept firmly.

6 But chiefly in this has our LORD had compassion, that, whilst thou art yet with us in the flesh, we are again about to hear from thee.

7 Therefore do thou write to us, or come thyself amongst us quickly :

8 We believe in the LORD, that, as it was revealed to Thomas, He hath delivered thee from the hands of the unrighteous.

9 Now these are the sinful words of these ungodly men, for they do say and teach :

10 That we should believe not the prophets :

11 Neither do they confess the omnipotence of GOD :

12 Neither do they affirm the resurrection of the flesh :

13 Neither do they teach that man was created by GOD alone :

14 Neither do they confess JESUS CHRIST was born in the flesh of the Virgin Mary :

15 Neither do they allow the World to be the work of GOD, but say that it was created by some one of the Angels.

16 Therefore do thou make haste to come amongst us,

17 That this City of the Corinthians may remain without scandal :

18 And that the folly of these men may be made clearly manifest. Fare thee well.

* The deacons Therebolos and Dekos received and conveyed this Epistle to the city of the Philippians. When Paul received the Epistle, although he was then in chains on account of Sdadone the wife of Abopolane, yet he, as it were, forgot his bonds, mourning over these words, and said, weeping :—It were better for me to be dead, and with the LORD : for while I am in this body, and hear the words of such false doctrine, behold, grief arises upon

* This is apparently an addendum of later date than the rest of the letter.

grief, and this trouble adds weight to my chains, when I behold this calamity, and the progress of the machinations the Evil One, who seeketh to do wrong.

And thus, in deep affliction, Paul replied to their epistle :

EPISTLE OF PAUL TO THE CORINTHIANS.

1 Paul in bonds for CHRIST JESUS, disturbed by so many errors, to his Corinthian brethren, Health.

2 I nothing marvel that the preachers of evil have made this progress.

3 Because the LORD JESUS is about to fulfil His coming, verily on this account do certain men pervert and despise His words.

4 But I, verily, from the beginning have taught you that only which I myself received from the former Apostles, who always remained with the LORD JESUS CHRIST.

5 And I now say unto you, that CHRIST JESUS was born of the Virgin Mary, of the seed of David,

6 In fulfilment of the promise of the HOLY GHOST, sent to her by the FATHER in Heaven ;

7 That JESUS might be brought into the world, and that He might deliver our flesh by His Flesh, and that He might raise us from the dead.

8 As in this also He Himself became the ensample.

9 That it might be made manifest that man was created by the FATHER,

10 He has not remained in perdition unsought,

11 But is sought for, that He might be revived by adoption.

12 For GOD, Who is the LORD of all, and FATHER of our LORD JESUS CHRIST, Who made Heaven and Earth, sent first the prophets to the Jews :

L

13 That they might absolve them from their sins, and bring them to His righteousness,

14 And because He wished first to save the house of Israel, He bestowed and poured forth His SPIRIT upon the prophets ;

15 That they should for a long time preach the worship of God, and foretell the coming of CHRIST.

16 But the prince of evil, when he wished to make himself God, laid his hand upon them,

17 And bound all men in sin,

18 Because the judgment of the world was drawing nigh.

19 But Almighty God, when He willed to justify, was unwilling to abandon the creature ;

20 But when He saw his affliction, He had compassion upon him.

21 And at the fulness of the time He sent the HOLY GHOST unto the Virgin foretold by prophets.

22 Who believing readily, was made worthy to conceive, and bring forth our LORD JESUS CHRIST.

23 That from this perishable body, in which the evil spirit was honoured, he should be reproved, and plainly shown that he was not God.

24 For JESUS CHRIST in His Flesh had redeemed to Himself and saved this perishable flesh, and drawn it into eternal life by faith.

25 That in His Body He should prepare a pure temple of righteousness for all ages ;

26 In Whom when we also believe we are saved.

27 Therefore know ye that these men are not the children of righteousness, but of wrath ;

28 Who turn away from themselves the compassion of God,

29 Who say that neither the Heavens nor the Earth were works made by the hand of the FATHER of all things.

30 But these men having the doctrine of the Evil One are accursed.

31 But do ye, by the power of God, withdraw yourselves far from them, and expel from amongst you the doctrine of the wicked.

32 For ye are not children of disobedience but the sons of the beloved Church, and are counted among the redeemed.

33 And on this account the Resurrection is preached unto all men.

34 Therefore, they who say that there is no resurrection of the flesh, they indeed shall not be raised up to eternal life,

35 But to judgment and condemnation shall they arise in the flesh :

36 For unto that body which denies the resurrection of the body, shall be denied the Resurrection [of the just], for they have refused the Resurrection.

37 But you also, O ye Corinthians, have known from the seeds of wheat, and from other seeds,

38 That one grain falls dry into the earth, and first dies;

39 And afterwards rises again by the will of God indued with the same body :

40 Neither indeed does it arise the same simple body, but manifold, and filled with blessing.

41 But we must produce the ensample not only from seed, but also from the more honourable bodies of men.

42 Ye also have known Jonah the son of Amittai ;

43 Because he delayed to preach to the Ninevites, he

was swallowed up in the belly of a fish for three days and three nights :

44 And after three days God heard his prayer, and brought him out from the deep abyss ;

45 Neither did any part of his body see corruption, neither did his eyelids fall ;

46 And how much more for you, O ye of little faith !

47 If you believe in the LORD JESUS CHRIST, He will raise you up, even as He Himself hath risen.

48 If the bones of the prophet Elisha falling upon the dead revived the dead,

49 By how much more shall ye, who are supported by the Flesh and the Blood and the Spirit of CHRIST, arise again on that day, with a perfect body ?

50 Elias the Prophet, embracing the widow's son, raised him from the dead,

51 By how much more then shall CHRIST JESUS revive you on that day with a perfect body, even as He Himself hath risen ?

52 But if ye receive other things vainly,

53 Henceforth no one shall trouble me ; for I bear in my body these bonds,

54 To obtain CHRIST ; and I suffer with patience these afflictions, to become worthy of the Resurrection of the dead.

55 And do each of you, having received the law from the hands of the blessed prophets and the holy gospel, firmly maintain it ;

56 To the end that you may be rewarded in the Resurrection of the dead, and in the possession of Life Eternal.

57 But if any of you, not believing, shall trespass, he

shall be judged with the misdoers, and punished with those who hold false doctrine.

58 Because such are a generation of vipers, and the children of dragons and asps.

59 Drive such far from amongst you, and fly from them with the aid of our LORD JESUS CHRIST.

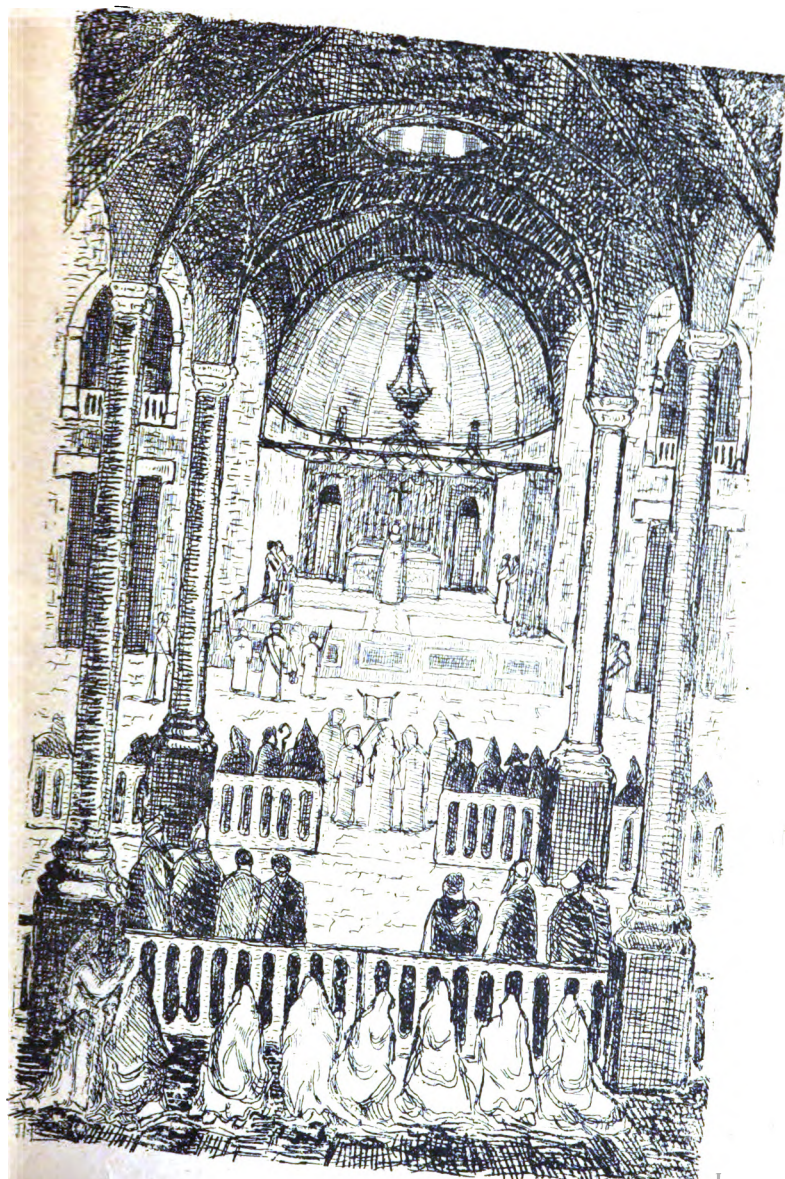
60 And the Peace and Grace of the beloved SON be with you all. Amen.

THE LITURGY.

THE Armenian Liturgy is one of the most ancient and beautiful of Oriental rites. It was compiled originally from the Liturgies used by St. Basil, St. Athanasius, and St. Gregory the Illuminator, and was revised about the beginning of the fifth century, by the same Armenian Doctors who translated the Holy Bible into their native tongue; since which time it has been much augmented from Greek and Latin sources.

Like all Oriental Liturgies it may be divided into three parts (1.) The Preparatory Prayers, which in this rite are partly said in the vestry and partly in the church by the Priest, the Sacred Ministers, and Choir. (2.) The Introduction. (3.) The Liturgy itself. In the two latter parts, which are technically called the Proanaphora and Anaphora, the people join also.

The Armenians have succeeded in preserving the ritual of their Liturgy in all its ancient



beauty and solemnity; and the ceremonies we now see are substantially the same as those in use during the earliest days of Christianity.

Although strangers who attend the Armenian Celebration of the holy Eucharist bear witness to the grandeur and simple majesty of its ritual, yet those who do not understand the meaning of the different ceremonies used during the service, are often inclined to think that many of them are without meaning, and that much time is lost in the performance of them. But this is not the case; all these ceremonies have a symbolical meaning, according to a recognised and traditional system. They are used to uphold the dignity of Divine worship, to glorify God, and to show forth certain truths which might otherwise be lost sight of by the uninstructed and ignorant.

Volumes have been written regarding the ritual of the altar, its history, and its development, in different times and among various races of men; how the East has retained, with intense conservatism, ceremonies handed down from Apostolic times, while the West has wonderfully modified its forms, in accordance with the genius

and spirit of order and progress pervading the Latin and Teutonic races. But this is not the place to enter into a discussion on this subject; so it will suffice to ask the reader to remember these two leading points in the theory of all Liturgical worship:—

First, that the worship of Almighty God consists in not only saying certain words, but also in performing certain actions. It seems necessary to say this, as this idea is often lost sight of by Christians in these days, who would sacrifice anything rather than abolish the set form of *words* they have been accustomed to in Divine Worship, and yet are pained and distressed at witnessing the performance of the equally important *acts*.

Secondly, that these acts are not only part of the Divine Worship, but they are an histrionic representation of the worship in heaven, which is thus reflected, although in a poor and mean way at the best, in the acts of worship performed on earth.

The very forms of a Church illustrates this. The Altar, or Throne, as it is called by most Oriental Christians, is symbolical of the dwelling-

place of God. It is made of wood, to show how the great Sacrifice, once offered up on the wood of the Cross, is continually perpetuated upon it.

It would be impossible to enter into all the details of the different ceremonies used by the Armenians during the performance of their Liturgy, or even to mention them all; but a few words regarding the most noticeable may be found useful.

The first Rite of marked importance after the Priest has reached the Altar is called *The Little Entrance*. This ceremony, which is derived from the procession of the Reader with the Book of the Law in the Jewish Synagogue, consists of carrying the Gospel Book to the Altar. It is of great antiquity, being found in all Oriental Liturgies, and is among the Armenians performed thus:—During the chanting of the hymn “Holy God, Holy and Immortal,” the Gospel Book is carried in procession by the Deacons, surrounded with fans and lights, and with great pomp is placed on the Altar. The symbolical meaning of this, is the entrance of our LORD into heaven—for the Altar, as we have seen before, represents heaven, and

the Book signifies the Word of God, our Blessed LORD JESUS CHRIST. The next piece of ritual to be noticed is the reading of the Holy Gospel. In Churches where the full number of Priests and Deacons is found, this ceremony is performed with great dignity and pomp. The Celebrant stands in front of the Altar with his cap on and his back to the people. Two Deacons stand, one at the north and one at the south side of the sanctuary, and of these the Senior takes his stand at the north side on the top step, and having said, "Let us attend," to which the congregation respond "God speaks," chants the Gospel, facing the people. In front of him, on a lower step, stands another Deacon with a censer, between two Clerks in minor orders, each holding a taper. The choir stand outside the sanctuary. How fully does this respect, paid with so much ceremony to the Word of God, and the reverence and care with which the Book itself is always treated, refute the popular vulgar ideas of Protestants, who delight in inventing and retailing stories regarding the little care the Orientals have for Holy Scripture!

The expulsion of the Catechumens.—In ancient times, those who were preparing for Baptism were, before the commencement of the more solemn part of the service, ordered to leave the Church. It was not thought fit that the Catechumens should be present at the Divine Sacrifice in which they, as unbaptized, could take no part. Hence the Proanaphora is often called the “Service of the Catechumens,” and the Anaphora “that of the Faithful,” or as we should say, the “Missa Catechumenorum” and the “Missa Fidelium.”

The Great Entrance.—That is, the carrying the gifts of Bread and Wine from the credence table, and offering them on the Altar to Almighty God. The Priest now uncovers his head, and, during the singing of a suitable hymn, the Deacons again form a procession, and carrying the gifts round the Altar, show them to the people, and then deliver them to the Priest, who offers them on the Altar. Bread and Wine are offered, typifying thereby that the Church by itself can offer nothing worthy of Almighty God’s acceptance; but He is pleased to accept and receive this, the simplest food necessary to sustain,

the life of man, and to take it, and by the power of His Holy Spirit to change it into that unspeakably precious and awful Gift which He has given to mankind, even the gift of the Body and Blood of His only Begotten Son.

In early times the people brought Bread and Wine to Church, out of which the Priest selected a portion to be offered to God which was afterwards consecrated, the remainder being distributed in alms to the poor. In the Ambrosian rite this function still remains; and the benefaction of Bread which one sees distributed in churches in England is, without doubt, a remnant of the same custom.

The order to guard the doors.—These sentences, referring to the early days of heathen persecution, attest to the extreme antiquity of this Liturgy. In those days in order to protect the Christian Mysteries from the knowledge and jeers of the heathen, those who were debarred from communicating left the church and remained in the porch lamenting the sins that prevented them from participating in the Holy Sacrifice, and also for the purpose of protecting those inside from sudden attack. This custom

now prevails in some Western Churches, but its use has been sadly abused ; as the people not only leave the inside of the church without shame and contrition before the Liturgy is finished, but they even go away to their own homes, and wait not outside or in the porch, trusting to obtain some benefit from the spiritual crumbs that might fall to their share from the Table of the Lord.

The Elevation.—The act of offering up the Consecrated Elements to Almighty GOD. The Priest first elevates the Host, and then dips it in the chalice and again elevates it.

The distribution of the Blessed Bread.—This is the remnant of the Agape or Love Feast that the early Christians partook of together after communicating. In those days people often came long distances in order to communicate, and it was necessary that they should have food before returning to their homes, as of course they had eaten nothing before starting. Besides the Benefactions of Bread already mentioned, many remains of this rite continue to the present day in common use in England ; such are the Wedding Cake and Funeral Cakes, both of which were formerly the Blessed Bread dis-

tributed after the celebration of the Holy Eucharist on these occasions. The Good-Friday "Hot Cross Bun" has its origin in the same custom, and one bun divided between four persons and eaten at the Church door after morning service, was all the food our pious forefathers tasted on that holy day.

The Rev. C. S. Malan has most kindly given me permission to reproduce from his translation of "The Armenian Liturgy"* part of the Introduction; and as the description he furnishes will present the Liturgy as a living rite, I gladly avail myself of this obliging offer.

This Introduction consists of an account given by a Russian traveller of a Celebration according to the Armenian use, at which he was present in the cathedral church at Etchmiadzine some forty years ago. M. Mouravieff, the traveller in question, gives a better account than I could possibly do of the performance of the service,

* "The Divine Liturgy of the Armenian Church of St. Gregory the Illuminator," translated from the Armenian With an Introduction and Notes by the Rev. S. C. Malan, M.A., Vicar of Broadwinsor, etc.

which Dr. Neale, the greatest liturgical authority of his day, considered the most dignified extant rite.

The manner in which a Russian traveller speaks of the ceremonies and ritual of the service of a Church not in communion with his own, is worthy of notice. He commences by describing the relics enshrined in the cathedral, and proceeds to give an account of the vesting of the Celebrant (who on this occasion is a bishop), and of the ceremonies used during the "Preparatory Prayers." He then goes on to say:

"Before the beginning of the Liturgy, the bishop, preceded and accompanied by his clergy, with fans and banners, goes round the church burning incense, holding in his hand the life-giving Cross, with which he blesses during the service of the Mass, at the end of every prayer said aloud unto the song of the Cherubim. The procession is formed the opposite of ours* that is, all go with the sun; as also in making the sign of the Cross, the Armenians follow the

* *I.e.*, the Russian.

Romish custom of beginning at the left shoulder, and then on to the right.

“While these preliminary ceremonies were going on, the Patriarch* came into the church in a short purple mantle and stood in his own chair, sent from Rome by Pope Innocent. I then followed the Liturgy step by step in the Russian translation of it made by the Catholicos Joseph Argutinski. The Bishop-celebrant stood on the step of the middle altar of the Only-Begotten [Cathedral Church of Etchmiadzine]; the arch-deacon† [or protodiacon] and the other clergy stood on the right side, singing behind the grating round the credence table.

“The Liturgy then began, as among us, by blessing the Sovereignty of the Most Holy Trinity, after which the choir sang in antiphone, ‘Only-Begotten Son,’ which in our Liturgy comes very much later, after the great ektenia‡ and the singing of the Psalms appointed for the day. This solemn hymn, composed by the Emperor Justinian, was not introduced among

* The Catholicos Ephraim.

† Senior Deacon.

‡ Litany.

the antiphones, as part of the Liturgy, earlier than the sixth century ; it is, therefore, singular, that while the Armenian Church made difficulties about admitting it, she nevertheless places it at the very beginning of her Liturgy. This, however, only shows that even a hundred years after the Council of Chalcedon, which proved a stone of stumbling and a rock of offence to many, the Armenians were not afraid to borrow their prayers from the Greeks.

“A short ektenia follows that hymn. But the deacon prefaced every short prayer said aloud by the bishop, at the end of those he said privately, with the words, ‘Bless, O Lord,’* when the Priest celebrant made the sign of the Cross over the people with the words, ‘Peace be with you.’ This blessing is often repeated during the course of the Liturgy.

“The antiphone appointed for the day then follows this short ektenia, when the Gospel is carried by the deacon round the altar, while the bishop says the prayer for the coming down

* Or as in this book translated : “ Sir, give the blessing.”

—Page 74.

of angels among those who do the service round the altar. This prayer is taken from our Service Book, although here is no actual introit: the bishop* stands in the midst, and the deacon only walks round the altar with fans and lighted tapers; but, as it is in imitation of a short introit found in our Liturgy, the prayer is also used.

“All this, however, goes to show up to this point the union and conformity which of old existed between the two Churches; but lo, here is a rent, a schism, at the praise offered to the ineffable name of God, in the Trisagion! This schism appears and is heard aloud and solemnly, after the going with the Gospel round the altar; at the waving of the fans, intended to represent the quivering of the wings of Seraphim singing the glory of the Triune God; and this noise of silver fans, though appearing strange because I was not accustomed to it, nevertheless was not disagreeable to me. But heavily fell on my ear the additional words ‘crucified for us,’

* It must be remembered that the Bishop here is celebrant.

sung in the Doxology to the most holy Trinity ! I am well aware that Armenians will say to me, ' We offer this doxology to the Second Person, and not to the whole Trinity ; we do not suppose that the Godhead suffered, and we believe that the human nature alone of God-Man suffered for our sakes.' I am, if you please, willing to accept this explanation ; at the same time, I do not the less regret the difference, since with them it is not a dogma, but only an old custom.

" But, if this custom or, more correctly speaking, this one word, cast upon them the unpleasant shadow of a doubt, troubling, as it does, the whole Church, both East and West, which from yore has been accustomed to sing this hymn to the glory of the Most Holy Trinity ; is it well of the Armenians alone to retain this addition to the Trisagion, that proves a stone of stumbling, while, as we saw, they borrowed many prayers from the Greeks and from the Latins ?

" Notwithstanding the difference about the Trisagion, the prayer that follows it, said by the bishop : ' O holy GOD, Who art extolled among

the Saints,* which was afterwards taken from the Greek Service, seems clearly to establish that originally the Trisagion was not exactly like our own, even though single prayers both before and after it were so. The long ektenia which, among us, is placed at the beginning of the Liturgy, is said aloud by the Armenians after the Trisagion; and after it comes the reading of two paræmiæ [portions of Scripture] of the Apostle [Acts and Epistles] and of the Gospel. ‘*Attention*,’† then cries the deacon, turning the Gospel towards the people; and the choir answers: ‘God speaks.’

“Here is the Creed then chanted after the Romish custom; yet not the Creed exactly as it was settled by the holy Fathers, at the Œcumenical Councils of Nicæa and Constantinople, and received by the whole Church as well as by that of Armenia. Although the Armenian Church also calls it ‘the Nicene Creed,’ yet she makes to it an addition which is not found in the original copy. Like the Greek original of Nicæa, the Armenian ends with an anathema on all who

* In this translation, “O God, Who art holy, and reseat in the Holy of holies.”—Page 75.

† “Let us attend.”—Page 78.

wrongly philosophise about the SON of GOD, and the same terms are applied to those who mutilate the dogma respecting the HOLY GHOST, whereof there is nothing in the Nicene Creed, because in those days the said heresy had not yet shown itself.

“ After this the deacon says an ektenia, which consists in part of such supplications as are made in our Liturgy, during the second part of the Mass; for the preservation of peace, for the guardian angel, etc., and, as with us, the choir answers: ‘*Grant it, O Lord!*’* Then also are catechumens, men of little faith, and unclean persons driven out, and the choir sings strangely enough, even if it were not at the blessing of the elements, still more so when they are being placed upon the altar: ‘*The Body of the Lord and the Blood of the Saviour are before us; the heavenly hosts sing unseen, Holy, holy, holy, Lord God of Hosts.*’†

“ What can this mean? The Armenians heard how among the Greeks they sing at the

* “ Grant this, O LORD.”—Page 80.

† “ The heavenly powers invisible to us sing and say, without ceasing.”—Page 82.

Mass of the Presanctified when the elements of bread and wine already consecrated are brought: '*how the heavenly host do service with us unseen; behold the King of Glory cometh in; behold the mysterious Sacrifice is now being accomplished;*' and they appropriated to themselves this song, altering it for themselves, and placing it before the offering of the elements; not considering that with them, those elements are not yet consecrated, and that, therefore, they ought not yet to say: 'The Body of CHRIST and the Blood of the SAVIOUR are before us.' Many Armenians explain these words, saying they probably belong to the following hymn. I offer this my impartial judgment, not in a spirit of opposition or with obstinacy, but in love.*

* Those of my readers who are acquainted with the third edition of the Bishop of Brechin's Primary Charge, will remember the catena of authorities produced to illustrate the use of the anticipative phrases before the consecration, only properly applicable to the Body and Blood of Christ, and the retrospective phrases after consecration, applicable only to the creatures of Bread and Wine. These are common to all Liturgies. The fact is, that the broadest line of distinction between ancient and modern thought on this subject, lies in the way in which the early Christians dwelt upon the *whole* action, we on especial *parts* of it.

“The Cherubic hymn is not always sung during the Liturgy among the Armenians, but only on solemn festivals ; on ordinary occasions it is replaced by some of their own hymns. The prayer, however, which is said secretly by the bishop when the elements are offered, was taken whole from the Liturgy of S. Chrysostom : ‘ *It does not become any of those who are enslaved by the lusts of the flesh or by the senses, either to come or to draw near, or even to do service, unto Thee, O King of Glory.*’* ”

“The Celebrant, however, whether he be a bishop or a common priest, does not go from the altar to fetch the elements ; this office belongs entirely to the deacons. The difference between a bishop or a priest celebrating the Mass consists in this, that unto the Cherubic hymn the bishop makes the sign of the Cross in blessing over the people with a Cross, but after the hymn with the hand only ; whereas the priest always makes the sign of the Cross and blesses with the Cross ;

* “None is worthy among them that are bound with fleshly desires and pleasures, to approach Thy Holy Altar, nor to sacrifice unto Thee the King of Glory.”—Page 84.

but both, bishop and priest, took off their mitres from the Cherubic hymn to the end of the service; meanwhile, every clerk during the singing of hymns and burning of incense, with the waving of fans, took part in the bearing of the elements from the chief altar that served for the sacrifice to the middle altar in solemn procession and good order, notwithstanding that the Armenian song is unpleasant to one who is not used to it.

“Banners, lamps, and fans go before the deacon, who, meanwhile, bears the paten on the chalice, covered with a pall, and who, from the platform of the altar, shows them to the people. The bishop then receives them while praying, places them on the altar, without any commemoration; and, after washing his hands, he proceeds to the consecration of the elements.

“Touching is the utterance of the deacon, or rather of the whole clergy, who bid the congregation *‘be in prayer with fear and trembling, in presence of the Holy Table, not in doubt, but with a pure mind and heart, and with good works, that they may find mercy at the awful*

*second coming of Christ.** Then, after peace being proclaimed by the bishop, he bids them all embrace one another, and those who cannot receive the Holy Mysteries, he bids them go out and remain in prayer outside. The embrace [kiss or greeting] begins with the bishop and deacon to the whole clergy, who embrace one another, saying, '*Christ appears in the midst of us.*'† The canon of the Liturgy—that is, the order of service in the consecration of the elements—agrees with our own in the spirit of prayers said privately by the priest, which are partly taken from S. Chrysostom, and almost exactly like his in the portions of them said aloud. Only, despite the general intention of the Liturgy, as well in the East as in the West, not the priest celebrant, but the deacon, invites those who pray '*to raise their minds on high and bless the Lord with their whole heart.*'‡

* "Let us stand up in prayer before the Holy Altar of God, and we shall find grace and mercy at the day of the revelation of all things, at the second coming of our LORD JESUS CHRIST."

† "CHRIST is in the midst of us."—P. 87.

‡ "Lift up your minds on high, in the fear of God."—P. 88.

“After singing ‘*It is right and meet so to do,*’ the order of the Orthodox Liturgy is almost exactly followed by the Armenian, in the song of the Seraphim: ‘*Holy, Holy, Holy, Lord God of Hosts;*’ in pronouncing the words of the LORD over the Bread and the Cup, and in the lifting up of both: ‘*We bring to Thee of Thine own, of all and for all;*’* together with the secret invocation to the HOLY GHOST—all of which were altered only in some few words.

“We may notice that here the Armenians have not given way to Rome, but have preserved the original Orthodox consecration of the elements, not by the LORD’s words: ‘*Take and eat this,*’ but as it is done among us, entirely by the invocation of the HOLY GHOST, to come and transform them. Only the choir, instead of the usual ‘Amen,’ sings, before the elevation of the elements, these touching lines: ‘*Heavenly Father, Who didst give Thine only Son to the death for our sakes, as Debtor for all our debts, we pray Thee, for the sake of the shedding of His blood,*

* In behalf of all, and for all, Thine own offer we unto Thee of Thine own.”—Page 91.

*have mercy on us Thy rational flock.** And after the elevation and consecration: ‘*O Holy Ghost, who didst come down from Heaven, and Who accomplishest, through our hands, the mystery of Him Who is with Thee glorified [of equal glory with Thee] through the shedding of His blood, we pray Thee give rest to those from among us who are fallen asleep.*’†

“This part of the Armenian Liturgy struck me as most touching, when commemoration is made aloud of the Saints fallen asleep in God. Almost the same kind of mention of them is made also among us at this same place in the Liturgy, but it is done privately, as also before the oblation, because here the Armenians insert what they before omitted at the beginning. The bishop makes mention, first of all, of the Blessed

* O Heavenly Father, Who didst give up Thy Son to death, as the Debtor of our debts, we beseech Thee, for the sake of His Blood, which has been shed, to have mercy upon us Thy rational flock.”—Page 90.

† SPIRIT of GOD, Who descendest from heaven, and performest the Mystery of Him, Who, together with Thee is glorified, through our hands, by the pouring, forth of His Blood, we beseech Thee to grant rest to the souls of those of our brethren that have fallen asleep.—Page 93.

Virgin, and with her of the Precursor, [*i.e.*, Forerunner, St. John the Baptist,] and, I know not why, of one akin to the Apostles St. Stephen, proto-Martyr.

“Then the deacon, standing on the right side of the altar, commemorates the Apostles, Prophets, Martyrs, Patriarchs, and all the Holy Bishops, Priests, and Deacons, ‘*that mention be made of them in this Liturgy;*’* and the choir answers him: ‘*Remember them, O Lord, and have mercy on them;*’ he also mentions by name the Evangelists of Armenia, S. Bartholomew and S. Thaddeus, of the great Illuminator Gregory and his posterity down to the great Nierces, Isaac, Mesrob, the inventor of the Armenian letters, Gregory of Nareg,† of Nierces Schnorhali,‡ and the successors of that great man and of his brother Gregory, who laboured much for the reunion of the Churches. It is pleasant also to hear the names of holy hermits, both Greek and Armenian, and of the faithful kings Abgarus and Constantine, Tiridates and Theo-

* That they may be commemorated in this Holy Sacrifice.—Page 94.

† Narighon.

‡ Nierces the Graceful.

dosius. At last he utters a prayer for all faithful men and women, old and young, who are fallen asleep in Christ; while the choir continues to say aloud: ‘*Remember them, O Lord, and have mercy on them.*’

“When the commemoration of the dead is ended, the bishop makes mention privately of the Apostolic Church and of all the Orthodox Episcopate, and then aloud, of the Emperor* and of his august family, and of the Catholicos of the whole Armenian people. Then the clergy, going round the left side of the altar, repeat the same commemoration, beginning with the Catholicos.

“After a short prayer taken from the Liturgy of St. Basil, and said privately by the bishop for the diffusion over the whole Church for good and pious deeds through the sacrifice offered, there follows an ektenia, made up of our ekteniã with alterations, and the Lord’s Prayer is then chanted: ‘*Our Father.*’ A prayer said privately by the bishop, which is not in our Liturgy, is explained in a very touching manner by the portion of it said aloud in the fond, forgiving

* Of Russia.

call of our Heavenly Father to us: ‘*O God of Truth and Father of Mercies, we bless Thee that Thou hast shown greater consideration for our sinful nature than for that of our first parents; for, whereas Thou wast by them called God, Thou in Thine infinite mercy art pleased to let us call Thee Father.*’*

“At the call of the deacon they all bow their heads, and a prayer is then said which in part agrees with our own. The bishop, holding up the body of CHRIST, says aloud: ‘*Holy things to the holy!*’† to which the choir replies: ‘*One is holy, the One Lord Jesus Christ;*’‡ but here end the additions which essentially belong to the Armenian Liturgy. The bishop pronounces upon the bread and wine the praise of every Person of the Most Holy Trinity separately: ‘*Blessed be the Holy Father, True God,*’ to which the choir

* O God of Truth, Father of Mercies, we give thanks unto Thee, Who hast honoured our sinful nature more than that of the holy Patriarchs, inasmuch as to them Thou wast called their God, but to us Thou hast been pleased to call Thyself Father.—Page 99.

† “Holy things for holy persons.”—Page 101.

‡ “One only is Holy, One only is the Lord, JESUS CHRIST.”—Page 101.

answers, ‘*Amen ;*’ and thus in the same words of the SON and of the HOLY GHOST ; and then at the end : ‘*Blessing and praise* to the Father, and to the Son, and to the Holy Ghost,*’ which is also repeated by the choir. The bishop then, after reading privately the prayer taken from our Liturgy : ‘*Hear us, O Lord Jesus Christ, from Thy holy abode,*’† dips the most holy Body of Christ in the Blood of the cup, and shows it alone to the people, according to the Latin rite, turning his face towards it with this touching, tender expression : ‘*Let us taste in holiness of the holy, holy, most holy Body and Blood of our Lord and Saviour Jesus Christ, Who came down from heaven and distributed among us the life, the hope, the resurrection, the cleansing and forgiveness of our sins.*’‡

* “Glory.”—Page 101.

† “Look down, O LORD JESUS CHRIST, from Thy holy dwelling place.”—Page 101.

‡ Let us eat the Holy and Pure BODY and BLOOD of our LORD and SAVIOUR JESUS CHRIST in holiness, Who, having descended from heaven, is descended from heaven, is distributed amongst us. So He is the Life, the Hope, the Resurrection, the Cleansing, and the Remission of Sins.—Page 102.

“The deacon then gives out a Psalm to be sung to the LORD, and the curtain is drawn for the communion of the bishop alone, after the Romish custom, and not of all the clergy present [priests and deacons], according to the order of service of the Orthodox Church; because since it is one and the same Mass, if it be not a union of the believers with the Lord and among themselves in one body, and if it be not such to all without exception, to whom more especially should it be given to partake of it, if not to the clergy, who, by their calling and profession, are deserving divines?

“I do not venture to affirm, but it appears to me, that the unleavened bread used by the Armenian Church, instead of leavened bread, for the holy oblation, may very possibly be an innovation, although Armenians insist on the antiquity of the custom, affirming that unleavened bread was invariably used among them from the beginning. But is it even likely that St. Gregory the Illuminator and his great grandson Isaac, after having received the Order of the Greek service, when it was completely settled—for those were the days of St. Basil and St. Chrysos-

tom—is it likely, I ask, that they would so soon after sever themselves from their glorious teachers, and, in spite of them, adopt for the celebration of the Holy Mysteries the unleavened bread of the Old Testament, instead of the leavened bread of the New, which the Lord Himself did bless, by way of putting an end to the typical meal of the Passover?*

“Meanwhile the choir sings verses for the Communion appropriate to the mystery, with one ‘*Hallelujah*’ at the end of every one. Then follow touching prayers said privately by the bishop, who communicates, and who, as with us, breaks the holy Body into four parts and steeps them in the chalice, saying: ‘*Fulfilment of the Holy Ghost.*’† After the prayers of thanksgivings for the Communion, partly taken from our own, the curtain is drawn aside and the deacon proclaims aloud: ‘*Draw near with awe divine and in fear!*’‡ but the bishop, taking the cup, turns towards the people, and communicates

* See page 24.

† “The operation of the HOLY GHOST.”—Page 105.

‡ “Draw near, with the fear of GOD and with faith.”—Page 107.

without a spoon, taking with his fingers the holy Body out of the cup and breaking it in pieces—a rite sufficiently inconvenient, inasmuch as some of the precious Blood sticks to the fingers. As soon as he has again blessed the people by making the sign of the Cross over them, the curtain is again drawn in order that the ministering clergy may partake of the Holy Mysteries on the same altar, for the greater honour paid to that holy place; and such feeling deserves every praise.

“The last ektenia said by the deacon reminds one of our own; the choir sings a hymn of thanksgiving to the LORD, who has fed us from His immortal Table, and has given His Body and Blood for the salvation of the world and for the life of our souls. After this the curtain is again drawn aside, thus ever bearing witness to the inconvenience of having given up the image-gallery;* then the bishop comes down to the people and reads our prayer said beyond the ambon.

“But when the choir has sung ‘*The Lord’s*

* *I.e.* The Iconastasis.

Name be blessed for ever,' then the bishop after the Romish custom reads the beginning of the Gospel of St. John : '*In the beginning was the Word,*' and with it closes the Liturgy, begun after the Greek rite, and ended after the Roman.*

"Thus have I described the order of the Armenian Liturgy, not in a condemning spirit, but with impartiality, showing only whence the prayers, to which I give all praise, were taken ; that it might be seen in what way its ancient Eastern order of service was altered in the middle ages."

The Bread used in the Holy Eucharist is unleavened, and is generally in small round cakes, with a figure of our Blessed Lord stamped upon it. It is made by the Priest who is to celebrate, early in the morning of the day for which it is required ; for this purpose a small oven is often found in one of the out-houses

* This is a mistake, as the principal additions that have been made by the Armenians to their Liturgy from the Latin, are the Psalms and Confession at its commencement, and the Gospel at the conclusion.

attached to the church. If a Bishop celebrates, it is baked for him by one of his Deacons.

The Wine used in the celebration of the Holy Communion is the Shiraz wine, which is manufactured in Persia, and consists of the pure fermented juice of the grape only.

As in all Oriental churches, the rule that the Holy Eucharist may only be celebrated once on the same Altar during the day, is strictly observed; and the Holy Sacrifice may not be offered after noon, except on the evening of Christmas and Easter Eves, and on the afternoon of Maundy Thursday. The Priest who is to celebrate and the people who communicate may not break their fast after sunset the evening before.

The Liturgy is, as a general rule, celebrated only on Sundays, Thursdays, and Saturdays; but oftener during Lent, and on Feast days.

The Armenians agree with the Greeks in administering the Holy Communion in both kinds to the laity, who are communicated in the Holy Gifts mixed together in the chalice, and administered by the fingers of the Celebrant, or, in rare cases, in a spoon. Priests receive the chalice and

communicate themselves, while Deacons receive the species in the palms of their hands.

Armenian music, like that of all Oriental nations, sounds sadly discordant to the European ear, and it is not until one has become used to it, that any melody can be discovered in the apparently discordant sounds. The hymns during service are often accompanied by cymbals and bells. An instrument called the *Quecone*, which consists of a small metal figure of a cherub placed on a pole, (to the wings of which are hung many small bells,) is carried by one of the deacons, and is put in motion during such parts of the service as the Great and Little Entrances and the Elevation. Other deacons carry fans, which they use at different times during the service to fan the Gifts before and after consecration. The mystical meaning attached to the use of these instruments is the rushing of the wings of the cherubim during the worship in heaven described by the prophet Ezekiel; but like many other ceremonies to which a deep mystical meaning is now attached, the original use was of a very practical nature. When after the constant inroads of the bar-

barians, nearly all the churches in Armenia were destroyed, the Liturgy was wont to be celebrated on the tops of hills, in woods, or in other places where congregations could assemble together in safety. Now, any one who has resided in the East will know how adventurous the birds are in those countries, how they will enter a room and carry bread off from the very table at which one is seated. These bells, then, were used in former days to frighten away the birds whenever the gifts remained uncovered; and when the churches were rebuilt the use of these instruments was still continued in memory of the worship as it was carried on in the days of adversity. Fans in like manner were used to protect the sacred offerings from the flies, which are such a constant source of annoyance in Eastern countries.

In concluding this chapter on the manner of celebrating the Holy Eucharist among the Armenians, it must be remembered that the great difference between Eastern and Western Liturgies is the unvarying character of the former. With the exception of the Lessons, Eastern Liturgies as a rule admit of no changes

adapted to the different seasons of the year. But the Armenians, while retaining the unchangeable character of the Liturgy itself, show how much they have been influenced by Western sentiment; more by the manner in which they have supplemented the service with anthems and hymns suitable to the seasons, than by any of the changes which have been noticed before.

RITES AND CEREMONIES.

AMONG the Armenians, Processions are made on all the great feast-days, both inside and outside the church; and the most noticeable of them is that which, on Palm Sunday, takes place after the conclusion of the Liturgy, in remembrance of our Blessed Lord's entrance into Jerusalem on that day. The Celebrant and sacred Ministers, descending from the Altar, distribute branches of trees to the congregation, who then, together with the clergy and choir, form a Procession, and proceed, singing Psalms, round the outside of the church. When they wish to re-enter the sacred building, the Celebrant and his Deacon alone pass through the doors, which are then closed, and the people from without sing :—

“Open unto us the gate of Righteousness, O LORD, even unto us, Thy humble servants, who with tearful eyes beseech Thee for Thy loving-kindness.”

Priest, from within :

“ Who are these that without the gate of the LORD seek for entrance ; for none but the just can enter therein.”

People, outside :

“ Yea, verily, only the just, and those who have purified themselves from sin by confession and penitence.”

In this manner the Priest and people reply antiphonally until the doors are reopened, and the Procession again enters the church.

This ceremony is intended to teach the people how necessary it is for them to have kept well their Lent, failing which, it is impossible they can be fit to enter into the Paschal joy now so near.

The whole of the services during Holy Week are very impressive ; but their length must be tedious to those who are not able fully to enter into the spirit of that holy season.

On Thursday of the Mystic Supper, the

Liturgy commences at midday, and is lengthened out by lessons from the Old Testament, readings from the Fathers of the Church, and sermons until evening, when the ceremony of washing the feet takes place. A large vessel of water is placed in the midst of the choir; the Ecclesiastic of highest rank present, girding himself with a towel, washes first the feet of the Ministers and choir, and then of such of the people as are willing to come forward. After having done this, he anoints the feet of each person with oil, which had previously been poured on the water in the form of a cross. When this ceremony is completed, he resumes his cope, which had before been taken off, and seated in a chair, is raised by the choir as high as they can lift him. In this exalted position he announces to the people that the Church dispenses them from all fasting and abstinence during the Paschal season. This exaltation reminds us of Him Who so far humbled Himself as to wash the feet of His Apostles, and Who is now exalted far above the heads of all creation. After this a representation of the Holy Sepulchre is placed in the middle of the choir, on it is a cross, on which is engraved or

painted the figure of our Lord, which the people kiss with great devotion. This representation of the sepulchre remains until the commencement of the Liturgy on Easter-eve, until which time in every church, day and night, the people crowd, to show how, during these three great days, they are endeavouring to realize the facts of our Blessed Lord's Passion. The services for Easter-day begin in the evening, and the large curtain before the Altar is closed, as has been the case during the whole of the Fast. The Clergy from without read passages from the Books of the Prophets, foretelling the Resurrection of Christ. At the moment when the time of the Feast is come (which was formerly considered to be at midnight) the curtain is withdrawn, and the highest dignitary present having proclaimed, "Good News, our Lord is risen," proceeds to the Altar and offers up the Holy Sacrifice in honour of his risen Lord. During the season of Lent, as I have said before, the Altar remains shut out from view by the great curtain, typifying thereby the expulsion of our first parents from Paradise. This is withdrawn as described above, showing that by the resurrec-

tion of Christ the gates of Heaven are again opened to us.*

As has been already noticed in the Calendar, the Nativity, Epiphany, and Baptism of our Lord are observed on the same day. This feast is the great day among the Armenians for the baptism of children who, if considered strong and healthy, often remained unbaptized nearly a year, in order that they may receive the Sacrament on this day. There are often so many baptisms on this occasion, that it is necessary to

* A custom like this existed in former days in the Church of England.

“Before Evensong on Saturday before the first Sunday in Lent, the Lenten Veil is to be hung up between the choir and the presbytery, or in smaller churches between the chancel and the nave, and is to remain so hung on all Sundays and Weekdays when the service is of the Feria, except at the Procession, and from the reading of the Holy Gospel till after the oblations, and at the consecration until the Wednesday in Holy Week.”—*The Services of the Church according to the use of the Illustrious Church of Sarum. Second Edition. Page 196.*

The custom of veiling the Cross on the Altar now used in many English churches during Lent is doubtlessly derived from this.

administer the Sacrament, not in the church, but in some stream or river. As a short account of the ceremonies used in the administration of Holy Baptism will be given hereafter, I will now only mention the ceremony of the blessing of the waters, the other Epiphany function. After the conclusion of the Liturgy, a metal vessel full of water is placed in the middle of the choir. A Procession is then formed, the Priests carrying each a taper in one hand and the book of the Gospels in the other; the Deacons carrying a taper and censer; and the Subdeacons tapers only. The Celebrant walks last, bearing a Cross in his hand, which he dips into the water, dividing it, in the shape of a cross, and pours into it at the same time a small quantity of holy oil. Meanwhile the proper Psalms are sung by the Choir, and prayers recited by the Celebrant. This water the people carry away, and sprinkle in their houses and into the neighbouring wells and streams. The Procession then proceeds out of doors, and the same ceremony is performed at the neighbouring rivers and fountains.

Besides the account of the ceremonies above mentioned, a few remarks on some others will not come amiss here.

After the election of the Catholicos has taken place as described in the chapter on Church Government, the Bishops who have met together in the monastery of Etchmadzine proceed to consecrate him in the following manner. During the celebration of the Liturgy, the Catholicos elect, kneeling down before the High Altar, is anointed with chrism, and all the Bishops present having assisted him in assuming his patriarchal vestments, lay their hands on his head and pray for the descent of the Holy Ghost upon him, for by this means alone can he be strengthened and enabled to fulfil the duties of his exalted position.

Before the ordination of priests and deacons, the candidates are presented to the people, who are asked whether they know of any just cause or impediment why they should not receive ordination. If no fault is found with them, after a strict examination by the Archbishop as to their knowledge of theology, and general fitness for

the reception of Holy Orders, they are ordained priests or deacons by the laying on of hands.

The Function of Holy Matrimony is of considerable length, and the ceremony takes place both in the church and in the house of the bridegroom. The nuptial benediction is given first in the church, and after very many long prayers the clergy, together with the friends and relations of the bridegroom, form a procession, and escort the bride to her future home, where the ceremony is taken up again, and after the husband has promised to protect his wife, and the wife to obey her husband, the nuptial benediction is again given. The priest then crowns the newly married couple with wreaths of flowers, and gives them wine, which they drink out of the same cup. The cup is then broken in pieces; meanwhile the account of the marriage of Cana of Galilee is read by the deacon from St. John's Gospel.

The prayers used at funerals are nearly the same as those of the Greeks, from whom they have been borrowed by the Armenians. When

a death occurs, the clergy and choir at the time appointed for the funeral, assemble at the house where the body lies. A procession is formed of the clergy and friends of the deceased, who accompany the body, singing psalms and hymns by the way. Having arrived at the church, the body is placed on the bier and the service continues; at its conclusion the procession is again formed, and the body taken to the cemetery, where, attended by friends and relations, it is laid in its last resting place. Strangely enough the Uniat Armenians have omitted this latter part of the ceremony, and allow the body to be carried to the grave followed by the officiating priest only, the friends and relations returning to their homes from the church.

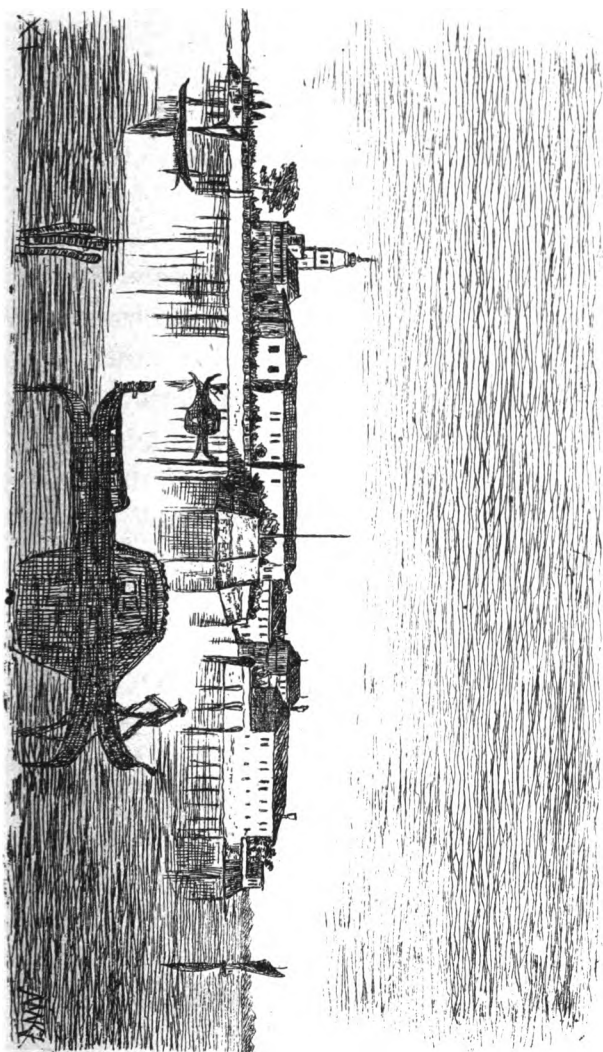
On the days mentioned before, for the commemoration of the faithful departed, immediately after the celebration of the Holy Eucharist in the church, the people and priest together proceed to the cemetery, and the latter there blesses such graves as are specially pointed out to him by the friends and relations of the deceased. A feast is then provided by the richer members of the congregation for their poorer

brethren; and in the cemetery itself, rich and poor, high and low, master and servant, sit down and eat together in remembrance of the time when all earthly distinctions shall be done away, and when the richest among men will be able to call nothing his own, but the few feet of earth in which he lies.

THE UNIAT ARMENIANS.

BESIDES the Armenians who acknowledge as their spiritual head the Catholicos, a considerable number have at various times since the fourteenth century admitted the supremacy of the Pope, and from a variety of reasons, generally political, have deserted the Church of their forefathers. They now number about 120,000 souls, and are commonly known as United, Uniat, or Latin Armenians.

In the middle of the fourteenth century a Dominican father named Pedon brought into communion with Rome a large number of this nation, who for a long time used the Dominican Mass translated into Armenian, otherwise retaining their national offices and customs. An edition of the Dominican Missal in the colloquial Armenian of the day was printed at the Propaganda in Rome, in 1688, and issued for the use of Armenian churches served by Dominican friars.



About 1642, the edition of the Armenian Liturgy now in use by the Latin Armenians, was printed in Rome, with many alterations from the original. The changes made have ever been a source of regret to all Armenians, even those of the Latin rite, who, as well as those who continue in their old faith, feel justly that their national services are presented to Western Christendom in a Latinized and mutilated condition; but while one is inclined to blame Rome for these alterations, and find fault with her for causing a schism in a national Church, the immense benefits the whole Armenian Church and nation have received from the foundation of the convent of the Mechitaristes on the Island of St. Lazaar, near Venice, must not be forgotten.

The Monks of this order are so called from their founder Mechitar. Mechitar was born at Sebaste in Asia Minor, in 1676, and early in life determined to devote himself to the Priesthood; and with this view entered an Armenian convent near Erzeroun, in 1691. Soon afterwards he was permitted to proceed to Etchmiadzine to conclude his studies. Disappointed at the amount

of education there considered necessary for the Priesthood, he sought for and obtained permission to travel in Europe, intending to complete his studies at Rome, but owing to a severe illness he was unable to accomplish the journey. He was ordained priest in 1696, in the convent of the Holy Cross at Sebaste, and shortly afterwards set out for Constantinople. Falling in with some able Latin ecclesiastics in that city, he became convinced that the claims of the Pope were just, and he joined the Latin Armenian party. Among them he was able to accomplish that which had been the earnest wish of his life, namely, the foundation of a religious body of men, who were to live together for the purpose of study and constant prayer.

The orthodox Armenians naturally much aggrieved at the loss of a man of Mechitar's ability, soon succeeded in forcing the young society to leave the territories of the Sultan. The brethren (eight in number) removed to Modan, in the Morea, in 1703, which country at that time belonged to the Venetians. Here the Society remained for ten years, during which time Mechitar adopted a modified form of the

Benedictine rule, which received the sanction of Pope Clement XI., who conferred on the head of the Order the title of Abbot.

In 1715, when the Turks had conquered the Morea, Mechitar and his brethren removed to Venice, where, after some little delay, the Senate gave the society the small island of St. Lazaar. This Island had formerly been a Benedictine Monastery, which in the twelfth century had been used as a hospital for lepers. Finding an old Church almost in ruins, the brethren managed to restore it, and to adapt it to the Armenian Ritual. They gradually built the present convent and schools. Mechitar died in 1749, at the age of 74, and is buried in the choir of the Church of the Society.

The whole Armenian nation is deeply indebted to this Society, who have devoted themselves to the spread of Armenian education and literature, by the schools they have founded in connection with the convent, and by the numerous works of theology, science, and history, which have from time to time issued from their press.

None but Armenian boys are admitted to the

schools, nor can ecclesiastics of any other nation join or have any connection with the Society. This rule is most strictly observed.

The Mechitaristes, about fifty years ago, founded a house in Rome. About that time were discovered two inscriptions, in Armenian, near the Three Fountains outside the city wall, by which it seems that in the fourteenth century some Armenian Monks had a religious house on the spot, and were guardians of the wells, which tradition says sprang up miraculously at the martyrdom of the great Apostle of the Gentiles. In consequence of this discovery, the Society obtained permission to refund the house formerly consisting of Religious of their own nation.

It ought to have been stated before, that neither among the Orthodox nor the Uniat Armenians are any Religious Orders of women to be found. One cannot but hope that ere long, following the example of their Western sisters, women as well as men may be able to devote themselves to the service of God and of his Church.

The Hierarchy of the Uniat Armenian Church is as follows :—

THE PATRIARCH OF CILICIA.

This See was founded by Pope Benedict XIV. during the middle of the last century. The Patriarch is the spiritual head under the Roman Pontiff of all the Latin Armenians in the territories of the Sultan and the Shah of Persia. He is elected by the Uniat Clergy and Laity, and an unwise attempt on the part of the present Pope to deprive the people of the privilege of election, together with the publication of the decrees of the Latin Council of 1869-70, has caused the present Patriarch to threaten to withdraw from his allegiance to Rome, and it now remains to be seen whether he will return to the authority of his own Catholicos, or submit to the new dogma of Infallibility.

This ecclesiastic formerly resided in a Monastery on Mount Lebanon; but a few years ago the present Patriarch removed to Constantinople, where he now lives. He has under him the following bishops of—

In Europe, Orta in Albania.

In Asia Minor, Trebizond, Brusah, Angora,

Erzeroun, Marash, Kaisariyeh, Militin, Diarbekir, and Mardin.

In Syria, Aleppo, and Antioch.

THE TITULAR ARCHBISHOPS.

There are also five Titular Archbishops, one of whom is Abbot of the Monastery of St. Lazaar; his title is the Archbishop of Sunie. The others take the names of their Archbishops from the island of Cyprus, Chirag, Cæsarea in Palestine, and Tarsus.

The last five live at Rome, and are merely appendages to the Papal Court.

THE ARCHBISHOP OF LEMBERG, OR LEOPOLD, IN AUSTRIAN POLAND.

Is the spiritual head of all the Latin Armenians in the Austrian empire, and lives in an ancient palace at Lemberg. Nearly 20,000 Armenian families reside in this country—the descendants of those who, after the final conquest of Armenia, sought for and obtained hospitality in Christian lands when flying from the tyranny of their Mussulman masters. These Armenians

long ago submitted to Rome, and were allowed to retain their national liturgy. This rite is more Latinised than the one used by the Uniat Armenians in other countries, and the clergy wear the Latin, and not their national vestments during the celebration of Divine worship. There are also several Latin Armenian congregations with priests of their own rite in the Danubian provinces under the Archbishop of Lemberg.

The Uniat Armenians in Russia are under the jurisdiction of the Latin bishops in that country.

Hitherto the rules regarding the maintenance of the national rite have been very strict. No Armenian can be ordained for the Latin Rite even if he receive orders from a Latin Bishop, and no person of this nation is ever allowed to receive confirmation from Latin Bishops.

Formerly the holy Chrism was consecrated by all of the Bishops, but now the Patriarch alone is allowed to do so. This, among many other changes taking place just at present, shows how this body are gradually

returning to their allegiance to the Catholicos, the proper spiritual head of their own church and nation.

The principal differences between the Latinized Uniat Rite and the Armenian one are as follows.

Only one prayer is said at the putting on of the Maniples.

In the Confession at page 63, from the words, "*Who is exalted above all creatures,*" to "*Holy Apostles, Peter and Paul,*" are omitted.

In the Preamphora, the Hymn, "*Only Begotten Son,*" page 72, or the hymn used in its place, is omitted and another Introit sung instead.

The additions to the "Trisagion," page 75, are omitted, and it is sung thus :

"Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us."

In the Litany and before the Patriarch's name the Pope's is inserted.

The Lessons, Epistles, and Gospels are somewhat changed.

In the Creed, the words, "*Who proceedeth*

from the Father and the Son," are added, which latter words fall mournfully on the Eastern ear.

At the Expulsion of the Catechumens, page 82, the words :

"The Body of our Lord and the Blood of our Saviour, are before us," are changed into,

"The Holy Body of our Lord and the Blood of our Saviour, are about to be before us."

The hymn at page 82 for Easter, *"Let us who mystically,"* is left out, and for it is inserted :

"What Lord is like unto our God? He has even been crucified for us; He was buried, and is risen again. He has been recognised as God by all the world; and has most gloriously ascended into heaven. O come, let us sing praises unto Him, and with the Hosts of Heaven let us say, Holy, Holy, Holy, O Lord our God."

The hymn *"Christ is in the midst of us,"* page 87, is omitted.

The words of *"Consecration,"* page 90, are slightly altered.

The prayer for the Descent of the HOLY GHOST, page 92, runs thus :

We worship Thee, we pray unto Thee, we beseech Thee, O merciful God, that Thou wouldst send down upon us, and upon this offering we present unto thee, Thy Holy Consubstantial Spirit. (Making the sign of the Cross on the Host.) *By Whose operation Thou hast truly made of this Holy Bread the Body of our Lord.* (This is thrice repeated. He then maketh the sign of the Cross on the Chalice and saith :) *By Whose operation also Thou hast truly made that which is in this Chalice the blood of our Lord Jesus Christ.* (Then making the sign of the Cross on both species the priest saith :) *By Whose operation Thou hast truly made this Holy Bread and Wine the Body and Blood of our Lord Jesus Christ, in transforming them by Thy Holy Spirit."*

In the Litany page 94 in the 2nd and 3rd, 5th, 7th, and 8th suffrages, the response "*Have mercy upon them,*" is changed into "*Have mercy upon us.*"

In the same Litany, the names of "John

of Odsentsi, Gregory, and Moses of Tathivan" are omitted.

These, the use of the mixed Chalice, and the using wafer instead of unleavened bread, are the principal changes that have been made in this rite; there are, however, several others of lesser importance, tending towards Latinizing the Liturgy as far as possible; and there seems but little doubt that Rome will (if the present *regime* continues, which God forbid) drive this ancient rite without the bounds of her pale, as she has many others, more ancient and more beautiful even than her own. But although we may blame Rome for her disregard of ancient customs, and dislike of national rites, yet we cannot but see, that she is honest in her avowed determination to Italianize Christianity; and her honest avowal shines the more brightly in contrast with those who, while protesting against her centralization, yet strive themselves in every manner to procure centralization, and that by the very means they blame Rome for so severely, namely, that of suppressing other rites than those they use themselves. And yet we cannot close our eyes to the fact, that this is the case in

the East as well as in the West. We cannot but with sorrow remember that St. Mark's Liturgy has been forced out of the Patriarchate of Alexandria by that of St. Chrysostom; the "Use of Constantinople," and that the glorious "St. James" has sunk into insignificance, and is used but once a year where formerly supreme. And we Anglicans may look nearer home. Of the three living Anglican rites incomparably the grandest, the one that brings us nearest to the early Christian church, and which reminds us of our old connection with the East, the "Scotch Communion Office," has been nearly driven out of the field by the centralizing influences of Canterbury. Let us then who are never too weary to throw a stone at Rome, look sometimes at home and try and see if we have not in ourselves, although in a somewhat different shape, the very faults we are so willing to blame in her.

PROTESTANT ARMENIANS.

BESIDES the two great bodies of Armenians we have already spoken of, a third body, that of the so-called Protestant Armenians exists, who now number about two thousand souls, and are recognised as a distinct sect by the Turkish Government. The author is unable to discover that this sect possesses any dogmatic teaching, and its members seem to agree with one another only so far as to protest against the Catholic faith in general. They profess to found their religion on a somewhat mutilated edition of the Bible distributed among them by the emissaries of certain English and American sects. These extracts from the Scriptures have been translated into the colloquial language spoken by the uneducated Armenians, which is as far removed from the dignified language of the Authorised Version as is the English of Artemus Ward from that of the English Bible. One cannot, therefore, be sur-

prised that the stories so industriously circulated by the agents of various Protestant Bible Societies regarding the contempt with which their edition of the Bible is received by the Armenian clergy has some foundation, nor can we wonder that those who possess so much real reverence for the Word of GOD should bitterly feel the degradation it undergoes in being rendered into a coarse and vulgar idiom.

The agents of the above-mentioned societies consider the fact worth recording, that in one year they managed to distribute among Armenians two million printed pages of these extracts from the Holy Bible; but notwithstanding this extreme energy, the author is given to understand that in the last few years the number of these sectaries have decreased considerably, which can hardly be considered a matter of regret to any member of the English Church.

The two following stories show the effect the instruction of Protestant missionaries has on the minds of a people who have constantly before them the dogmatic teaching of the Eastern Church.

An Armenian priest, preaching to his congre-

gation, told them :* “ You wish to know whether the English are Christians. They are Christians ; they even have the Eucharist, such as it is. Once a year the minister goes up into the pulpit with a large basket, containing pieces of bread, on his arm. These he flings about among the people, who thus have a scramble for it in the Church. They also have another religious ceremony called the National Debt, which consists in offering a large sum of money every year to the Emperor of the French ; a ceremony much disliked and murmured at by the people.”

And again :

A Mahometan Sceptic, talking to a Protestant minister, wishing to compliment him, said : “ Our religions are the same. You eat pork—so do we ; you never fast—no more do we ; you say no prayers—and we say none either.”

There is also a small body of Armenians in Syria, numbering about two hundred souls, who might be called Anglican-Armenians,

* “ Essays on Liturgiology and Church History,” by Dr. Neale.

under a Bishop Megerchitch, who (for reasons not very clearly stated) has renounced communion with the Catholicos, and has been, against all ecclesiastical rule and discipline, admitted to communion with, and is recognised as a suffragan by the Anglican Bishop at Jerusalem. But the existence of this body of Uniats has never been officially recognised by the English Church, which, when the bishopric at Jerusalem was founded, especially repudiated the idea of wishing to encourage proselytising among members of any Oriental Communion.

DOCTRINE.

THE author had intended to have written a chapter on the "Christian Faith" as taught by the Orthodox Armenian Church, but he finds the task a greater one than he is able to accomplish; and if the reader feels an interest in the subject, he will find in a pamphlet, translated from the Armenian by Mr. Malan, a Catechism of "Instruction on the Christian Faith according to the Orthodox Armenian Church,"* all that he could wish to know on this point. Europeans generally (at least those who are aware of the existence of this Church) believe that the Armenian Church teaches heresy regarding the two Natures of Christ. This is not really the case; on matters of faith the Armenian Church is, without doubt, at one with the Orthodox

* No. VIII. Occasional Paper of the Eastern Church Association, published by Rivingtons.

Eastern Church, and only separated by questions of jurisdiction, and matters of discipline. Some of these differences have been already mentioned, but there is one other on which the sympathies of members of the Anglican Church will be with the Armenians rather than with the Greeks, and that is on the question of the amount of reverence paid by the latter to Icons, the Armenians blaming the Greeks much for what they consider their excessive veneration for the Holy Icons; and this question has sometimes led to bitter quarrels between the two Churches. At the present moment, however, there seems but little reason to doubt that, in the course of the next few years, the much to be desired and often sought for reunion between the two Churches will at last be accomplished without any sacrifice on the part of the Armenians of their national rites and customs; and in order to show how little real difficulty there will be in accomplishing this object, a fuller account is here given of the negotiations that took place for the reunion of the two Churches in the twelfth century, which were referred to*

* Page 26.

in the chapter on history. The authority for the following is one of the Occasional Papers of the Eastern Church Association :*

About the year 1170 Alexis, the Emperor Manuel's son in law, during a tour in Armenia, happened to meet the Catholicos Nierces, and being much surprised by his learning, and avowed desire to reconcile the two Churches, entered into a communication with him on the subject. The points of difference discussed between them were: (1) the dogma regarding the two Natures of Christ: (2) the addition to the hymn "Trisagion:" (3) the custom of celebrating the Feasts of the Nativity and Epiphany the same day: (4) the use of unleavened bread in the Holy Eucharist: (5) the Unmixed Chalice: (6) the fasts observed by the Armenians, but not by the Orthodox Church, more particularly that called the Fast of the Forerunner, or of Nineveh. On his return home Alexis reported this circumstance to the Emperor, who, pleased with the

* No. XIII. "On the disagreement between the Greek and American Churches," translated from the Russian, by the Rev. C. S. Malan.

idea that he might be the means of bringing about so important a fact as the reunion of the two so long separated Churches, sent a monk, named Theorian the Philosopher, to discuss the above mentioned points of difference with the Catholicos, and also to see whether, in case of a Council assembling, there was any chance of the Armenians submitting themselves to its authority. To this monk, Nierces thus expressed himself in speaking of the Incarnation, which was the only doctrinal point of difference: "One Substance and One Person out of Two Essences in the One JESUS CHRIST, united without confusion and indivisibly." This was granted by the Greek Envoy to be perfectly in accordance with the Orthodox Faith, and on the Catholicos quoting the words of S. Cyril, "One Nature of the WORD made Flesh," the monk proved to his satisfaction that these words which the Armenians had made so much use of, and to which they had clung so tenaciously, did not apply to the difference in question between the two Churches, but were quoted from words S. Athanasius had used against Arius, who taught "the word "GOD" to be the innermost

uncreated attribute proper to the Divine Nature created out of the Word; whereby he (the archheretic) honoured JESUS CHRIST as such. S. Athanasius then made use of the phrase in question, "One Nature of the WORD made Flesh." The Greek proceeded to show how thoroughly the decrees of Chalcedon agreed with the Faith as interpreted by the earlier Fathers, and more especially with the teaching of S. Cyril. To all this the Catholicos assented, allowing that this side of the question was now brought before him for the first time.

The next point discussed was the omission from the "Trisagion" of the addition of Peter the Fuller. The Catholicos, although willing to admit the doctrine of the Two Natures of Christ, yet pointed out how impossible it would be to relinquish this custom, as the people had been accustomed to sing it, and considered it as one of the means of maintaining their nationality, but he thought some slight change might be made which the Greeks without difficulty might accept.

The day on which the Nativity of our Blessed Lord should be observed did not prove

a difficulty, as Nierces declared his willingness to concede this point if the more important question could be settled.

Other points of lesser importance were taken into consideration before the Greek monk returned to Constantinople, which he did full of hope that his mission might be successful, and that he might live to see the much to be wished for union.

A long correspondence between the Greek Patriarch Michael and Nierces followed the monk's return home, and some little time afterwards he was again sent to Armenia with the proposition that the Armenians should : (1) Anathematize the heretics Eutyches, Severus, and Elyras : (2) Make a distinct confession of the Two Natures in the One Person of JESUS : (3) Recognise the Council of Chalcedon as Œcumenical : (4) Omit the addition to the Trisagion : (5) Use leavened bread and the mixed Chalice for the Holy Eucharist : And that one or two other points of less importance should be yielded ; and the Emperor also added that the appointment of the Catholicos should, in case of union, be left to him and his successors.

On receiving these propositions, Nierces gathered together as many bishops as he could, and the points in question were very fully discussed, and the result was that, although willing enough to accept the doctrines demanded by the Greeks, they felt how impossible it was to change customs which the people considered so necessary for the preservation of their distinctive nationality. The idea of union has lingered on from this time, and has been taken into consideration by Synod after Synod of Armenian bishops, who have undoubtedly held the doctrine of the Two Natures as taught by the Greeks to be truly Orthodox; but it has ever been impossible for them to change their national ritual. And even to this day the question rests thus. One in faith with the Orthodox Eastern Church, they are still separated by this narrow stream, which we may live to see bridged over, and the Universal Church one step nearer visible unity.

Many points of similarity seem to exist between the Armenian and English Churches as far as regards their peculiar position and characteristics as national Churches, thrown by circumstances out of communion with their respective

Patriarchal Sees. Dr. Neale, in his "Introduction to the History of the Eastern Church," dwells on this at some length. He says: "As the former is confounded with Monophysite, so the latter with Calvinian heresy. The one in her Creeds; the other, in her Articles, seems to give some colour, at first sight, to the charge. The one and the other, both in their formulæ, and by their chief Doctors, have protested against it. The one and the other nevertheless do contain many in their bosom who are implicated in the heresy respectively charged; and it is to be hoped the day will come when both one and the other, in the sight of the Church Catholic, will vindicate their innocence, and assume their own place of honour."

Both Churches are now feeling extremely their isolated condition, and both, through their respective authorities, and by the work of individual members, are, as it were, throwing out feelers towards their respective Patriarchal Sees. Would that the Anglican Church seemed as near reunion with its Patriarch as the Armenian appears to be. With them it must come in the course of a very few years; with us, dare we hope

it? Yes, sometimes we dare; and looking forward through the deep, deep gloom that surrounds us, we ever see in the distance the far away but steady light that points out to us the haven where we fain would be, and where, at peace with all men, we may say with one accord, "Thy Kingdom come."

Another point of similarity between the two Churches may be found in the manner in which both are compelled to submit to the decrees of a civil court in matters of ritual and doctrine; nor can we doubt that in many cases Anglicans would rather plead before a court composed of Mussulmen indifferent to Christianity than before the Court of Final Appeal as now constituted. Dr. Neale supplies a story regarding a case of ritual before a Mahometan Court that is well worth inserting here:*

"About fifty years ago the clergy of the Uniat and Orthodox Armenian Rites quarrelled among themselves regarding the use or disuse of the Mixed Chalice. The dispute grew, and at last the affair was brought before the Turkish

* Essays on Liturgiology.

Judge, who, having heard the case and pleadings on both sides, gave judgment as follows: Wine is an impure liquor, accursed and forbidden by the Koran; it ought not, therefore, to be employed at all. Why do you not use pure water?" Have we not lately in England had a similar judgment?

It will be well to conclude this chapter by mentioning a few instances indicative of the friendly feeling that has in past times been shown towards members of the English Church by the authorities of the Armenian Communion. Mr. Macdonald, an English envoy at the Court of Persia, is buried in the Cathedral Church at Etchmiadzine, and a handsome monument to his memory has been erected within its walls. The well-known English Missionary Henry Martyn was, in 1812, buried at Tocat, by the express order of the Catholicos Ephraim, with all the honours of an Armenian Archbishop. The late Catholicos Nierces, when at Bagdad in 1814, finding that no English clergymen were present in the country, attended several Englishmen on their deathbeds, and administered the Holy Communion to them, requiring them only to confess

their belief in the Trinity and in the Real Presence in the Holy Eucharist.

On the other hand, the English ecclesiastical authorities have always endeavoured to befriend members of the Armenian Church whenever they have been thrown into contact with them. An instance of this will be remembered by those who have taken an interest in the ecclesiastical events in the Province of Calcutta during the late bishop's lifetime. That this kindly feeling may grow and increase is the earnest prayer of many of both communions.

ANGLICAN AND ARMENIAN
LITURGIES.

As has been stated in the Preface, this work is partly intended for the use of Armenians; it may perhaps interest many of them to note how nearly in all essential points the form of worship used in the Anglican Church agrees with that offered to the same God in their own : but as very few are able to make a study of Liturgiology, the following remarks may not be amiss.

All Liturgies seem originally to have sprung from four, which bore the names of S. James, S. Mark, S. Peter, and S. Clement : the latter of which seems to a certain extent to have been the source of the others. These Liturgical forms were drawn up either by the Apostles themselves or by their immediate disciples, for the churches which they had founded in different countries ; and forms of them modified more or

less still exist in the churches of all countries who still hold the faith once delivered to the Saints unwatered by the philosophy of Calvin or other so called Reformers: and, strange to say, there still are found large bodies of Christians who prefer their ministers to pour out before them once a week the effusion of their own brains, to using daily the forms of prayer drawn up by (or under the immediate direction of) those very persons whom our Divine Master called the salt of the earth.

The Armenian Liturgy, then, is founded on a service written by S. Basil, who in his turn had adopted that of S. James; while on the other hand the Anglican passing through a succession of changes, comes to us principally from that bearing the name of S. Peter; I say principally because the earliest Liturgies brought from Rome to England were much affected by the remnants of a Liturgy of an Oriental type already in use, some traces of which remain to the present day.

In speaking of the Liturgy, it must be remembered that that service is meant which in the English Prayer Book is called the Order of the Administration of the Lord's Supper, or Holy

Communion. The word itself properly means "sacrifice," and this term has from the earliest times been applied to the Service of the Altar, although it is not at all an uncommon thing to hear people (who really ought to know better) talking as if the word "Liturgy" merely meant certain fixed forms of prayer.

The ordinary English service as used on Sunday morning, which would be the one Armenians would most naturally attend, consists of three parts: first, the office commonly called Morning Prayers, which every Anglican clergyman is bound to say either publicly or privately daily, which answers to the every day morning service recited by their priests; secondly, the Litany, which with them is incorporated in the Service of the Altar; and thirdly, the Liturgy, or the Holy Communion, which in all essential points resembles their own; although unfortunately owing to the carelessness of many English clergy, the most important part, the Sacrifice at the Altar and the Communion itself, is frequently omitted, except on certain Sundays in the month. This abuse, however, is much less common than in former days, and in most

churches the service is continued to the end. But notwithstanding these services being originally separate offices, they have, as a matter of use, become so mingled together, that the Author feels justified in treating them as one in comparing them with the Armenian Liturgy.*

The service then commences thus:—

OFFICE PREPARATORY TO COMMENCEMENT OF THE
DIVINE LITURGY.

ENGLISH.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.

And ten other sentences of Scripture, which may be said according to the season of the year.

(The Prayers to be said while the Priest is vesting and preparing for the service, are by a sad laxity of rule, left to the discretion of the Priest. The pious Armenian will notice and regret this.)

The Exhortation.

Dear! beloved brethren, etc.

ARMENIAN.

Psalm xxvi.

BE Thou my Judge, O LORD. (*as at page 62.*)

The Armenian, knowing that his countrymen go to Church on such days as the Church directs,

* A service of a very Oriental nature might be used by the American Church, as their Prayer Book allows the services to be run into each other.

ENGLISH.

ARMENIAN.

and confess their sins and receive absolution for them, will think English people very negligent in their religious duties on hearing this Exhortation.

Confession.

Almighty and most merciful FATHER, etc.

I confess to God Almighty. (page 63/)

Absolution.

Almighty God, etc

May the Almighty and Merciful God, (page 64/)

Lord's Prayer.

OUR FATHER, etc.

The Litany. (p. 76)

Y. O LORD, open thou our lips.

Rz. And our mouth shall show forth Thy praise.

Assist, preserve, succour, and have mercy upon us.

Y. O GOD, etc.

Rz. O LORD, etc.

Y. Glory, etc.

Rz. As it was, etc.

Y. Praise ye the LORD.

Rz. The LORD's name be praised.

Blessing and glory, etc.

The Venite and Psalms.

The first part of the Psalms is now sung

*The 1st Lesson.**Te Deum.**Hymn.**The 2nd Lesson.**Benedictus.**The Apostles' Creed.*

Y. The LORD be with you.

Rz. And with thy spirit.

Peace be with all. (page 73/)

Anglican and Armenian Liturgies. 227

ENGLISH.

Let us pray. *etc.*

Our FATHER, *etc.*

Versicles and Responses.

Three Collects.

Hymn or Antbem.

ARMENIAN.

Let us attend. (*page 74*)

Prayers of first and second Antiphons.

Trisagion. (page 75)

LITANY.

Litany.

O God, the Father, *etc.*

* * * *

From all evil and mischief, *etc.*

From all blindness of heart, *etc.*

Good LORD, deliver us.

That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy servant *VICTORIA*, our most gracious Queen and Governour;

We beseech Thee to hear us, good Lord.

* * * *

That it may please Thee to be her defender and keeper, giving her the victory over all her enemies;

We beseech, *etc.*

That it may please Thee to bless and preserve *Albert Edward*, Prince of *Wales*, and all the Royal Family;

We beseech, *etc.*

Litany. (page 76)

Again and again. *etc.*

For the peace of the world. *etc.*
let us make, *etc.*

LORD, have mercy upon us.

For all pious and holy kings, their families, and for our sovereign, the court and camp, let us make our supplications unto the Lord.

Our most pious and great Sovereign (N). (*page 96*)

LORD, have mercy upon them.

Their families

· ENGLISH.

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly:

We beseech, *etc.*

That it may please Thee to endure the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech, *etc.*

That it may please Thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech, *etc.*

That it may please Thee to give to all nations unity, peace, and concord;

We beseech, *etc.*

That it may please Thee to have mercy upon *all* men;

We beseech, *etc.*

That it may please Thee to bring into the way of truth all such as have erred and are deceived.

We beseech, *etc.*

ARMENIAN.

For all Holy and Orthodox Bishops let us make, *etc.*

The Court. (*page 76*)

Their Court Officers. (*page 96*)

Bestow upon them profound peace for many years.

For those souls that have departed to rest in the true faith, let us make, *etc.*

For the unity of our true and holy faith.

* * * * *

* * * * *

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ENGLISH.

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

Our FATHER, *etc.*

Then Petitions and Prayers until

Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee; and dost promise that when two or three are gathered together in Thy Name Thou wilt grant their requests; Fulfil now, O LORD, the desires and petitions of Thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

The Grace of, *etc.*

ARMENIAN.

LORD, have mercy upon us.
LORD, have mercy upon us.
LORD, have mercy upon us. (*page 81*)

Prayer of Third Antiphon. (page 74

O Thou, who hast given us grace with one accord to make our common supplications unto Thee; and dost promise, that when two or three are gathered together in Thy Name, Thou wilt grant their request; Fulfil now, O LORD, the desires and petitions of Thy servants, granting us in this world knowledge of Thy truth, and in the world to come life everlasting.

The Grace of, *etc.* (*page 98*)

INTROIT.

Hymn or Introit.

Proper Psalms. (page 73)

Our FATHER, *etc.*

Collect for Purity.

Almighty God, unto whom, *etc.*

O LORD our God. (*page 73*)

PROPHECY.

Reading the Law.

The Prophecy.

(Ten Commandments from the XX.

Chapter of Exodus.)

Prayer for Queen, etc.

Collect for the day.

O LORD our God, accept this earnest prayer. (*page 77*)

EPISTLE.

ENGLISH.

The Holy Gospel is written in
the, *etc.*

ARMENIAN.

Hear with awe, *etc.* (*page 78*)

Choir. Glory be to Thee, O LORD.

Choir. Glory be to Thee, O LORD.

GOSPEL.

CREED.

I believe in one God, the Father
Almighty, Maker of heaven and
earth, And of all things visible and
invisible:

And in one Lord JESUS CHRIST, the
only begotten Son of God, Begotten
of his Father before all worlds, God
of God, Light of Light, Very God
of very God, Begotten, not made,
Being of one substance with the
Father; By whom all things were
made, Who for us men, and for our
salvation, came down from heaven,
And was incarnate by the Holy
Ghost of the Virgin Mary, And
was made man, And was cruci-
fied also for us under Pontius
Pilate. He suffered and was buried,
And the third day he rose again
according to the Scriptures, And as-
cended into heaven, And sitteth on
the right hand of the Father. And
he shall come again with glory to
judge both the quick and the dead:
Whose kingdom shall have no end.

And I believe in the Holy Ghost,
The Lord and Giver of life, Who

We believe in one God, *etc.*

And we believe in one LORD, *etc.*

We also believe in the Holy Ghost,
etc.

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ENGLISH.

proceedeth from the Father and the Son,* Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church, I acknowledge one Baptism for the remission of sins, And I look for the Resurrection of the dead, And the life of the world to come. Amen.

ARMENIAN.

We also believe one only Catholick,
etc. (page 78)

OFFERTORY.

ACTS OF FIRST OBLATION.

Wanting in Armenian rite.

The Money collected and offered representing the means for supplying the Bread and Wine, and offered on the Holy Table.

Bread and Wine in ancient days were presented by the people, but this primitive custom has fallen into disuse.

Let your light, *etc.*

ACTS OF SECOND OBLATION.

When there is a Communion, the Priest shall place upon the table so much Bread and Wine as he shall think sufficient.

Answering to the "Great Entrance. (see page 84.)"

PRAYER FOR THE CHURCH.

Let us pray for the whole state of Christ's Church militant here on earth.

Again and again, *etc. (page 85)*

* Can the Church have peace while these words are retained? We believe the doctrine, true; so do the Easterns; but while we reject the Infallibility of the Pope, we preserve words inserted by the will of an individual Pope in the most sacred Confession of Faith, given us by the Holy Councils of Nicæa and Constantinople.

ENGLISH.

Almighty and everliving God, who by Thy Holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men;

ARMENIAN.

"Prayer of Entrance." (page 84)

WORDS OF FIRST AND SECOND OBLATION.

We humbly beseech Thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty,

Beseeching Thee to inspire continually the Universal Church with the spirit of peace, unity, and concord:

but condescend that these gifts may be offered unto Thee. (page 85)

Prayer of St. Athanasius.

accept this offering from us, and make it, etc. (page 86)

Prayer for the Church.

Remember, O LORD, and bless and have mercy upon Thy Holy Catholic and Apostolic Church . . . bestow upon it an eternal peace. (page 96)

COMMEMORATION OF THE LIVING.

And grant that all they that do confess Thy Holy Name may agree in the truth of Thy Holy Word, and live in unity and godly love.

Let us pray unto the LORD for the unity of our true and holy Faith.

For the peace of the world, etc. (page 76)

OF KINGS AND GOVERNOURS.

We also beseech Thee to save and defend all Christian Kings, Princes, and Governours; and specially Thy Servant *VICTORIA* our Queen; that under her we may be godly and quietly governed: And grant unto her whole Council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue.

Let us pray that all holy and pious Sovereigns, etc. (page 76)

In the first place, O LORD, remember our most pious and great Sovereign (N). (page 96)

Their Court, Officers, and Christian Army.

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OF THE CLERGY.

ENGLISH.

Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments :

ARMENIAN.

Remember, O LORD, and bestow Thy blessing upon all Orthodox Bishops, who have rightly divided and shown us the Word of Truth. (*page 96*)

OF THOSE PRESENT.

And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life.

Remember, O LORD, bless, and have mercy upon these Thy people who now stand before Thee, and upon him who offers this sacrifice, and bestow upon them whatever is necessary and profitable for them. (*page 67*)

OF THOSE ABSENT.

And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

For the deliverance of our brethren who are in captivity. (*page 96*)

Bestow to the sick a speedy recovery from their diseases. (*page 96*)

OF THE SAINTS AND FAITHFUL DEPARTED.

And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that *with them* we may be partakers of Thy heavenly kingdom :

Remember, O LORD, and show Thy mercy and compassion on the souls of those who are fallen asleep : give them repose and light, and a place together with Thy saints in Thy heavenly kingdom. (*page 97*)

Give rest to all . . . both men and women, who have departed in the faith of Thy holy Church.

And together *with them*, visit us, etc. (*page 93*)

ENGLISH.

Grant this, O Father, for JESUS
CHRIST's sake, our only Mediator
and Advocate. *Amen.*

ARMENIAN.

EXPULSION OF CATECHUMENS.*

*(Then on certain occasions follow
some Exhortations to the faithful.)*

*Then a Confession made by Priest,
the Faithful, and the Choir.*

Absolution.

Confession.

Almighty God. *etc.*

Absolution.

Almighty God. *etc.*

*(These occur at the commence-
ment of the Office in the Armenian
rite.)*

COMFORTABLE WORDS.

Then shall the Priest say,

Hear what comfortable words our
Saviour Christ saith unto all that
truly turn to Him.

Deacon. Again let us stand before
the holy table of God, *etc.* (page 85)

Come unto Me all that travail and
are heavy laden, and I will refresh
you.

Draw near, etc. (page 107)

So God loved the world, that He
gave His only-begotten Son, to the
end that all that believe in Him
should not perish, but have ever-
lasting life.

Hear also what St. Paul saith.

This is a true saying, and worthy

O CHRIST our Saviour, confirm

* The pious Armenian will be surprised to see how many English Chris-
tians are willing to be considered Catechumens.

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ENGLISH.

of all men to be received, that CHRIST JESUS came into the world to save sinners.

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, JESUS CHRIST the righteous; and He is the propitiation for our sins.

ARMENIAN.

us, etc. (page 81)

Cboir. Save us, O LORD, and have mercy upon us.

SURSUM CORDA.

After which the Priest shall proceed, saying,

Lift up your hearts.

Answer. We lift them up unto the LORD.

Priest. Let us give thanks unto our LORD GOD.

Answer. It is meet and right so to do.

Then shall the Priest turn to the Lord's Table, and say,

Deacon. Lift up your minds on high, in the fear of the LORD. (page 88)

Cboir. We have lifted up unto Thee, LORD GOD Almighty.

Deacon. Let us give thanks unto the LORD with all our hearts.

Cboir. It is meet and right so to do.

THE PREFACE.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O LORD, Holy Father, Almighty, Everlasting God.

Upon Christmas-day, and seven days after.

Because Thou didst give JESUS CHRIST, Thine only Son, to be born as at this time for us; who, by the

Priest. It is very meet and right that we should with all devotion, and at all times, worship and glorify Thee, ALMIGHTY FATHER, etc. (page 88)

ENGLISH.

operation of the Holy Ghost, was made very man of the substance of the Virgin Mary His mother; and that without spot of sin, to make us clean from all sin.

Therefore with Angels, *etc.*

Upon Easter-day and seven days after.

But chiefly are we bound to praise Thee for the glorious Resurrection of Thy Son JESUS CHRIST our Lord: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life.

Therefore with Angels, *etc.*

Upon Ascension-day, and seven days after.

Through Thy most dearly beloved Son JESUS CHRIST our Lord; who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in glory.

Therefore with Angels, *etc.*

Upon Whitsun-day, and six days after.

Through JESUS CHRIST our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a

ARMENIAN.

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ENGLISH.

sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy Son JESUS CHRIST.

Therefore with Angels, *etc.*

Upon the Feast of Trinity only.

Who art one GOD, one LORD; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality.

Therefore with Angels and Arch-angels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying,

ARMENIAN.

and with Cherubim and Seraphim to sing sacred songs, to cry, to call and say,

TER SANCTUS.

Holy, holy, holy, LORD GOD of hosts; heaven and earth are full of Thy glory: Glory be to Thee, O LORD most high. Amen.

Choir. Holy, holy, holy, LORD GOD of Sabaoth; heaven and earth are full of Thy glory: Hosanna in the highest. Blessed art Thou who art come and art to come in the name of the LORD: Hosanna in the highest.

PRAYER OF HUMBLENESS.

ENGLISH.

Then shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.

We do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, whose property is always to have mercy: Grant us therefore, gracious LORD, so to eat the flesh of Thy dear Son JESUS CHRIST, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. Amen.

PRAYER OF CONSECRATION.

Almighty God, our heavenly Father, Who of Thy tender mercy didst give Thine only Son JESUS CHRIST to suffer death upon the Cross for our redemption; who made there by His one oblation of Himself once offered a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue a perpetual memory of that His precious death, until His coming again;

ARMENIAN.

None is worthy among them that are bound with fleshly desires, etc. (page 84.)

Look down, O LORD, etc. (page 101.)

O LORD our God, etc. (page 102.)

Holy, holy, holy: Thou art, etc. (page 89) * * *
He did come. Thou didst tear in pieces the handwriting of our sins, and didst bestow upon us Thine Only-begotten Son, the Debtor and the Debt, the Sacrifice and the Anointed, the Lamb and the Bread of Heaven, the Priest and the Offering. * * *
He went of His own free will to the Cross, in the night wherein He was betrayed.

THE INVOCATION

ENGLISH.

Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of Bread and Wine, according to Thy Son our Saviour JESUS CHRIST's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood;

ARMENIAN.

Bless this Bread, so as to make it the BODY of our LORD and SAVIOUR JESUS CHRIST. Bless that which is in this Cup, so as to make it truly the BLOOD of our LORD and SAVIOUR JESUS CHRIST. (*page 92*)

WORDS OF INSTITUTION.

Who in the same night that He was betrayed, [*here the Priest is to take the Paten into his hands*] took Bread; and when He had given thanks, [*and here to break the Bread*] He brake it, and gave it to His disciples, saying, Take eat, [*and here to lay his hand upon all the Bread*] this is MY BODY, which is given for you: Do this in remembrance of me. Likewise after supper He [*here he is to take the Cup into his hand*] took the Cup; and when He had given thanks He gave it to them, saying, Drink ye all of this; for this [*and here to lay his hand upon every vessel, be it Chalice or Flagon, in which there is any Wine to be consecrated*] is MY BLOOD OF THE NEW TESTAMENT, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. Amen.

And having taken Bread into His Holy, Divine, and Immaculate hands, He blessed it, and gave thanks, and brake it, and gave it to His holy Disciples and Apostles, and said:

Deacon. Sir, give the blessing.

Priest. (aloud.) Take, eat: this is MY BODY, which is broken for you and for many, for the cleansing and remission of sins.

Choir. Amen.

The Priest continues to say in secret:

In like manner He also took the Cup, and blessed it; and having given thanks He drank of it, and gave it to His Holy and Chosen Disciples whilst they were seated, saying:

Deacon. Sir, give the blessing.

Priest. (aloud.) Drink of this: This is MY BLOOD OF THE NEW TESTAMENT, shed for you and for many, for the cleansing and remission of sins. Amen.

COMMUNION OF PRIEST.

The Priest now communicates himself,

The Communion of the Priest.
(page 106)

O LORD JESUS CHRIST, I have partaken with confidence of Thy HOLY BODY for the remission of my sins.

COMMUNION OF PEOPLE.

and the people, saying to each one as he delivers either kind:

The Communion of the People.

The BODY [or BLOOD] of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this, in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

I believe this to be the BODY and BLOOD of the SON of God, etc.
(page 107)

LORD'S PRAYER.

Our Father, etc.

Our Father. (page 99)

THIRD OBLATION, *i.e.*, OF THE SANCTIFIED GIFTS.

O LORD and Heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving:

In behalf of all and for all, Thine own offer we unto Thee of Thine own, etc. (page 91)

We offer unto Thee, O LORD our God, our thanksgivings and praise for that most holy and immortal sacrifice which is now on this holy Table, etc. (page 96)

PRAYER FOR THE WHOLE CHURCH.

ENGLISH.

most humbly beseeching Thee to grant, that by the merits and death of Thy Son JESUS CHRIST, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion.

ARMENIAN.

Trusting in Thy great mercy
(page 92)

By this sacrifice bestow charity, stability, and the peace we desire on the whole world, on the holy Church. *etc.* (page 93)

OBLATION OF OURSELVES.

And here we offer and present unto Thee, O LORD, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we who are partakers of this holy Communion, may be fulfilled with Thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD.

By whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, and without end. Amen.

Then follows a Thanksgiving, and—

Let us offer our souls and all that we have unto the LORD GOD Almighty.
(page 99)

O LORD our GOD, who hast . . . vouchsafed unto us to be partakers of the most holy BODY and BLOOD of Thine only-begotten SON; we now beseech Thee, O LORD, to receive this Holy Mystery to the remission of our sins, and we give thanks and glory unto Thee, *etc.* (page 102)

We now, LORD, in obedience to this commandment, perform the salutary Mystery of the BODY and BLOOD of Thine Only-begotten SON . . . In behalf of all and for all, we offer to Thee Thine own of Thine own.
(page 91)

To whom with Thee, Almighty Father, *etc.* (page 98)

THE ANGELIC HYMN.

Glory be to God on high, and in earth peace, *etc.*

This Hymn is said in the Morning Office by the Armenians.

R

THE PEACE.

ENGLISH.

Then the Priest (or Bishop, if he be present) shall let them depart with this Blessing.

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son JESUS CHRIST our LORD :

ARMENIAN.

Priest. Peace be with all.
Choir. Christ hath appeared, . . .
 the voice of peace should be heard,
etc. (page 87)

THE BLESSING AND DISMISSAL.

And the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always. Amen.

Bless those who bless Thee, O LORD,
etc. (page 109)
 Keep thy servants, O CHRIST our
 GOD, *etc.* (page 111)
 May the HOLY GHOST rest upon
 you, *etc.* (page 111)

The pious Armenian who, with the view of seeing how far the Anglican form of worship agrees with his own, attends service at an English church, will naturally miss much of the ritual to which he has been accustomed, and which his church, more faithful to the customs handed down from Apostolic times, has carefully retained; but he must not therefore confuse Anglicanism with the mere Protestant sects of whose existence he has doubtless heard: if he wishes to know the truth, he will study our church

history, and there discover the reasons (poor enough, many of them, God knows) why we have departed so far from the customs of the primitive church, he will miss the incense ascending with the prayers of the congregation, he will miss the carefully ordered grouping of the priests and sacred ministers, which adds so much to the dignity of his own rite, but he will remember that these adjuncts of worship have never been abolished by the English church, but that they have only, owing to the carelessness and slovenliness of her clergy, fallen into disuse; and he will soon discover that these accessories to Divine worship which seem of such importance to him, are being again used, and that the worship of God is, in many churches whose number is increasing every day, offered up with due dignity. And looking back on the history of his own church, he will understand how, at the earnest prayer and working of a few, a whole church can be raised from the slough of Despond into which she has apparently fallen. Meditating on this, he will (if he has at first done so) cease to condemn us, and will understand how just is our own claim to be, and how true our firm belief

that we are part of the Orthodox Catholic and Apostolic Church, the Body of Christ, and how, though outwardly divided, we are one with the Church of his own people in the faith of our Blessed Lord.

THE CONFESSION OF FAITH
 OF
 THE ORTHODOX ARMENIAN CHURCH;
 TOGETHER WITH
 THE RITE OF HOLY BAPTISM
 AS IT IS ADMINISTERED IN THAT CHURCH.

TRANSLATED FROM THE ORIGINALS BY
Solomon Caesar
 THE REV. S. C. MALAN, M.A.,
 VICAR OF BROADWINDSOR AND PREBENDARY OF SARUM.

THE two following translations from the Russian and from the Armenian, were, with other treatises, intended to form part of the second volume of my "Life and Times of S. Gregory the Illuminator."

Two of those fragments—"The Instruction in the Christian Faith," and "Disagreements between the Armenian and the Greek Churches"—have been published by the Eastern Church Association; the third, "The Holy Liturgy of the Orthodox Armenian Church," has also been published by myself; and the two remaining, "The Confession of Faith" and "The Rite of Holy Baptism," are now added to Captain E. F. K. Fortescue's popular work on the Armenian Church and nation; both most deserving to be better known than they are.

The Uniats, or Latin Armenians, have made sundry alterations in their Liturgy, not only by dispensing altogether with the "Confession of Faith" which prefaces the Common Prayer Book of the Orthodox Church, but in sundry other instances, as in the introduction of the "Filioque" into the Nicene Creed, etc. They have also altered in some ways the Rite of Holy Baptism, as may be seen in Dr. Issavardenz's "Divine Ordinance according to the Armenian Ritual." Venice: 1867.

S. C. MALAN.

Broadwindsor,

Aug., 1872.

THE CONFESSION OF FAITH OF THE ORTHODOX ARMENIAN CHURCH.*

AFTER the dedication of the book to "The Most Pious Autocrat, and Supreme Lord Emperor, Paul I.," follows this address :—

"Great Emperor crowned by God, and Most Gracious Sovereign !

"The Christian Church of Armenia, together with the whole Armenian nation, bowing the knee prostrate in presence of your Imperial Majesty, offers you, most pious Monarch, as unto the Head of the Church and her most merciful Protector, a true Confession of her Christian Faith, of her principal Sacraments (Mysteries), Baptism with the Chrism, and of the order of her Divine Liturgy; and lays them all open to your righteous judgment. 'For thou art the glory of our strength, and in thy loving kindness we shall lift up our horn.' †

* Translated from the Russian work published by "Joseph, Prince Argutinski-Dolgorucki, Archbishop of the whole Armenian people inhabiting Russia."

† This quotation, from Ps. lxxxix. 18, addressed to a man, is a fair sample of Eastern servility.

"Most gracious Sovereign! Of your Imperial Majesty the most faithful subject and servant, as well as the most devoted worshipper, Joseph, Prince Argutinski-Dolgorucki, and Archbishop of the whole Armenian people dwelling in Russia."—

Address of the Editor (Joseph, Patriarch,) to the well-disposed readers.

My duty as spiritual pastor over the children of Haïk* reckoned to Christ's flock committed by Providence to

* The most trustworthy report concerning the origin of the Armenian nation, says thus: Noah begat Japheth, Japheth begat Gomer, Gomer begat Tiras, Tiras begat Togarmah (Torkoma), Togarmah begat Haïk, who, with Nimrod, undertook to build the Tower of Babel. But not feeling disposed to bear Nimrod's rule over him, he opposed his undertaking, and then returned into his own country (Armenia); wherefore Nimrod waged war against Haïk, by whom he was overcome and slain. After this the tribes who yielded to Haïk, looked up to him as to their lord and father, took to calling themselves after him, *Haïkans*, and the country in which they lived, *the land of Haïk*. And thus from that time to the present do we call ourselves *Haïkans*, both in books and in daily intercourse.

But Haïk begat Armen, who by force of arms brought several neighbouring nations under his rule, which he firmly established, and extended far and wide. From his name, become celebrated by his conquests, nations came to call us *Armenians*, and our land *Armenia*; the name under which it became widely known and celebrated, even in the days of Cyrus, and of the Roman Republic. This Armen begat the handsome Ara, after whom the highest mountain in Armenia was called *Ararat*. His reign happened in the times of the Babylonian sovereigns, Ninus and Semiramis.

[The Patriarch's account, which in some few instances differs from the general tradition, is nevertheless substantially the same. The pedigree of Haïk, here given, like that of Karthli, also from Togarmah, on the side of the Georgians or Karthalinians, are local traditions of considerable interest, in that these national names have been preserved from the very highest antiquity. Armen is here said to be a descendant of Haïk, and Aram, though a son of

my charge here in Russia, where they enjoy numberless blessings under the shadow of our gracious Sovereign, who by God was crowned Emperor; who like a loadstone draws unto him from all parts Armenians, my fellow-countrymen, who have suffered under the yoke of barbarians,—my duty towards them, I say, has made me give my attention to the translation into the Russian tongue, of the following work, containing—I. *The Confession of the Christian Faith of the Armenian Church.* II. *The Order of Baptism and of Chrism.* III. *The Mystery of the holy and Divine Liturgy*, which is now published.

In thus putting it forth, I had two objects in view: First, owing to the ruin of our native land, and to the dispersion of her people all over the world in consequence of it, the original and radical meaning of our language has become either altered or adulterated in the vulgar tongue, and only preserved in its ancient literature. So also, our people thus scattered, and occupied chiefly in maintaining its existence, furnishes few men who have leisure to bestow on the cultivation of our literature; but rather, by degrees forget their own tongue, and make use in common conversation of the language of the country in which they live; as for instance in this Empire of Russia placed under God's protection, in which several of my fellow-countrymen occupy places under Government, and hold civil and military appointments; and therefore pay greater attention to the Russian language than to their own. My first object then, in editing this work in Russian, was to labour for

Shem, is also made the seventh in a direct line from Haik, and thus a descendant of Japheth. The real fact is, that however easy it be to speculate on such matters, nothing whatever certain is known about them, beyond the account given in Genesis x.—S. C. M.]

their good, in giving them a right exposition and good understanding of the Confession of Faith of our Church, and of her principal Sacraments and Ceremonies.

And, secondly, I wished to keep in remembrance the origin of our Church and of her Faith. This Armenian nation of ours, which has continued in uninterrupted existence from the highest antiquity, is one of the most celebrated kingdoms and nations in the world. For a king of ours, the blessed Abgarus, was with his people the first to be enlightened by the Gospel preached by the holy Apostles Thaddeus and Bartholomew, in the year 34 of our Lord.

The people, however, having fallen back into idolatry, was again brought to better manners and civilised by our king Tiridates, through the preaching of St. Gregory, the illuminator of the whole Armenian nation; as it is told in detail by the Greek writer Agathangelos, whose works after being a long time forgotten, were afterwards translated into Armenian, at the revival of Armenian letters [in the fifth century]. And since that time, the time of St. Gregory, this Armenian people worships, believes in, and confesses the unity of the Godhead in three Persons, and still preserves whole and without wavering, the essential articles of the Orthodox Faith, the foundation of which was laid among the people by the holy Apostles of the Lord, then by St. Gregory the Illuminator, and after that, was again confirmed by the three Œcumenic Councils, of Nicæa, Constantinople, and Ephesus; and with anathemas eradicating from within itself the teaching of heretics, such as Arius, Macedonius, Nestorius, Sabellius, and Eutyches, and their followers; while it calmly cherished the true faith and doctrine laid down by the Fathers of those said Councils.

But owing to the snares of the Old Enemy of the Faith and of union among men, I am obliged to address myself chiefly to those who, not taking the trouble to look into the real articles of our Faith, ignorantly blame our Church; and who, entertaining doubts regarding her without any reason whatever, from want of knowing better, thus accuse her falsely, and call light darkness; and lay various faults to her charge, with unseemly reproaches, and thus stain her otherwise pure conscience. For this reason have I been led to publish this Exposition of our Confession of Faith, and the two following treatises, in order to make known the righteousness of our Faith, our Confession, and the performance of our divine service, so as to disarm prejudice and calumny, the result only of ignorance. I therefore beg affectionately those who read the following pages, to give their mind to the subject, without prejudice or jealousy, but in the hearty love of God; thus to enter into it, and understand it, and with it also my intention, and the object I have in view; to the good of their souls. For I have no other motive in laying it before all, than to furnish sound information for the people.

INTRODUCTION.*

THE Haïkan Nation was, for the greater part, converted to the Christian Faith as we already stated, by the Apostles Bartholomew and Thaddeus themselves, and by their disciples, Addeus, Neske,† and others. After their death and martyrdom under King Sanadrugh, the people again fell back into idolatry ; until, at last, after three hundred years, the whole nation was once more turned to Christ, together with her King Tiridates himself, by Saint Gregory the Illuminator of all Armenia ; as we find it told at length by Agathangelos in his history of the Conversion of the Armenians, and in the lives of St. Gregory and of the Armenian and Persian kings of that time. The holy Patriarch Nerses of Clajes, also in his treatise on “ Jesus the only Begotten of the Father,” p. 442 *et seq.*, writes in this wise :

“ They [the Apostles],‡ who sent Thaddeus to him [the king Abgarus], according to what He [Christ] had promised. He [Thaddeus], when he came to the city of Urha, cured Abgar of diseases and of pain, and confirmed him in the faith,” etc.

* [That is “ Benevole Lector ” in Schröder’s *Thesaurus Lingue Armenicæ* Amstel, 1711, p. 249. *sq.* where the whole of this Exposition, is found from beginning to end in Latin, with the quotations from the Armenian Fathers, given in the original Armenian. As I have ascertained that there is no Armenian original of this Exposition, I will follow the Russian translation which has the sanction of the Archbishop ; translating, however, the Armenian quotations from Schröder’s originals, and pointing out the most important occasions on which the Archbishop departs from the Latin copy.—S. C. M.]

† [I can find no trace of him anywhere.—S. C. M.]

‡ [The Russian says : “ Christ sent Thaddeus,” but wrongly ; the Armenian has *worg*, “ those who.”—S. C. M.]

Ever since that time, the two Armenias, (the Greater and the Lesser) however straitened by wars, however much persecuted by infidels, have never yet been altogether destroyed ; but they had kings of their own ; Greater Armenia, until the fifth, and Lesser Armenia until the fourteenth centuries. They saw* the most zealous defenders of their religion and of their country ; they produced patriarchs, bishops, and doctors, who being remarkable for their manifold learning and their devoted piety, furthered the cause of Christ, as most zealous defenders of the faith, and also as the most devoted martyrs for it. All these, by translating the Holy Scriptures and the works of the best authors from foreign languages into their own tongue, so far enlightened and benefited the people, not only as regards theological and other works of devotion and the teaching of saving faith, but also by forwarding knowledge and arts that relate to everyday life, that the very gates of hell could not prevail against it. Wherefore, since that ancient nation, does, in common with all other Orthodox Christians, call upon the same God and confess Christ, it is of the greatest use and profit to bring to light what Armenians hold concerning the chief Articles of the Christian Faith, namely, *of God, one in three Persons, of the Incarnation, Person, Office, and Merits of Christ, &c.* That from this we may see, whether it be rightly or not, that the Armenians have hitherto been accused of the detestable heresy of the Monothelites and of the Monophysites (who hold only one will and one nature in Christ). And lastly, that the firm hope of everlasting life and of a heavenly country which we have through the Resurrection

* [Lat. Progenit minor Armenia.]

of Christ from the dead, is one and the same for them and for ourselves.

Such things, however, cannot be better ascertained than by the Symbols of Faith and works of the kind written and received everywhere by the Armenian Church ; wherefore put we forth now in a Russian translation, a Confession or Symbol of the Armenian Faith, which we shall explain by parallel passages drawn from the writings of the Patriarchs, Bishops, and Doctors of the Armenian Church.

THE CONFESSION OF FAITH OF THE ARMENIAN CHURCH.*

We confess and with our whole [most perfect] heart, believe in the Father God [Who is] not created, not begotten but without beginning, [Who] also is begetter of the Son, and breather forth of the Holy Ghost.

We believe in the Word God, [Who is] not created, [but] begotten and [Who has His] beginning from the Father, before the worlds. Who is neither posterior nor less ; but as the Father is Father, so is the Son also Son.

We believe in the Holy Ghost, [Who is] not created [and] not of time ; not begotten but breathed forth from the Father, of the same essence with the Father, and of the same glory with the Son.

We believe in the Holy Trinity, One Nature, One

* [Translated, for greater accuracy, from the original Armenian. Jamakirk ed. Const. p. 3. It is also given in Schröder, Thes. p. 251.—S. C. M.]

Godhead—not three Gods, but One God—one will, one kingdom, one sovereignty, Maker of things visible and invisible.

We believe in a Holy Church, a Remission of sins, a Communion of saints.

We believe [that] One of the three Persons, the Word God, begotten of the Father before the worlds, in time came down into the Mother of God, [Deipara] the Virgin Mary, took of her blood and united it with His Godhead [Divinity], patiently tarried nine months in the womb of that pure Virgin, and was made [or became] perfect man in spirit [or soul], and mind and body; one person, one figure [or appearance], and united in one nature.

God was made [or became] man, without change, without alteration; conception without seed, and generation without corruption. So that as there is no beginning to His Godhead [Divinity], so also is there no end to His humanity; for Jesus Christ, yesterday and to-day, is the same and for ever.

We believe [that] our Lord Jesus Christ, having gone about in the earth, after thirty years came to Baptism; [that] the Father bare witness: "This is My Beloved Son," and the Holy Ghost like a dove came down. [That] He was tempted of Satan, and overcame him; preached the salvation of men, laboured in the body, hungered and thirsted; after that, of His own free will came into sufferings, was crucified, dead in the body, but alive in His Godhead [Divinity]. His body was laid in the grave, united with His Godhead [Divinity]; and in spirit He went down into hell in His undivided Godhead [Divinity], preached to the spirits, spoiled hell, and set free the spirits. After three days He rose again from the dead, and appeared to the disciples.

We believe [that] our Lord Jesus Christ went up into heaven in that same body, and sat at the right hand of God; and that He is to come in the same body, and in the glory of the Father, to judge the quick and dead; that is also the Resurrection of all men.

We believe also in the retribution for works [done in the body]; to the righteous, life everlasting; and to sinners, everlasting torments.

COMMENTARY ON THE CONFESSION OF THE ARMENIAN FAITH.

Confession.—Although there are in the Churches of Armenia several Confessions and Symbols of Faith, given of old to the Church, as, for instance, the Apostles' Creed, the Nicene Creed, with which is coupled the Constantinopolitan,* in the book called *Tchazoslov*, or Book of Common Prayer, and also the Creed of St. Athanasius of Alexandria; yet the men who have been the most zealous defenders of the Christian faith in Armenia wrote for the use of the people several letters intended as special refuta-

* [Schröder adds: "*Jamagartuthyan*, horologio precum ordinariorum, excuso Amstelodami A. Ch. mcccv. pag. 42; et Athanasii annexum Catechismo Armeno Latino ibidem Amstel. A. Ch. mdcxvii. edito," This paragraph in Schröder's Latin differs in some other respects from the Russian translation. For instance, he says here elegantly, "Ex his. (sc. literis) quæ inter cæteras eminent, quantum lenta solent inter viburna cupressi, sunt quinque sequentes"—a pretty and true imagery borrowed from an Eastern landscape, which the Russian translator omits altogether.—S. C. M.]

tions of the heresies attributed to the Armenian Church Of these the chief are the five following:—

The *first* is the Confession of St. Gregory of Nareg, or Nariék, who flourished in the days of Ashod, son of Symbat and King of Great Armenia, during the reigns of the Greek emperors Basil and Constantine, which he wrote about the year 951 for the use of his fellow-believers.

The *second and third* Confessions of Faith, are those of S. Narses Clajetsi, an orthodox Armenian Patriarch. The second was addressed to the Churches of Armenia, and the third to the Greek Emperor Emmanuel Commenus, in a letter written about the year 1170.

The *fourth* Confession of Faith is also of the same Patriarch S. Nersès, written by him the same year, in an answer to Alexis, son-in-law of the above-mentioned king. But besides this, there is also of him a Confession, in his remarkably beautiful treatise in verse, on "Jesus the Only-begotten of the Father," from p. 241 to 321.

And lastly, the *fifth* Confession of Faith is of Nersès of Lampron [Lampronatsi], Archbishop of Tarson, in his eloquent address to the Synod or Council of Tarson, gathered together in 1177. These Confessions of Faith are found together in the book called *Sobornik*, or a compilation.

As regards these five Confessions of Faith by Armenian Fathers, it is right to notice the following two things:—

I. That unto this day they are received by all adherents to the Armenian Church as no less true and orthodox than the Creeds of the Apostles, of Nicæa and Constantinople, and of St. Athanasius; as having dropped from the lips of the most distinguished rulers of the Church which Armenia ever saw, and of whose orthodoxy not an Armenian ever dreamt of doubting. Nay, not only are those men yearly

remembered as saints by the Armenian Church, in the feasts held in honour of them, but she also daily sings the spiritual songs composed by them for the use of the Christian congregation. So that, all that we shall now bring forward from their writings, carries weight and importance only so far, and no farther, as it confirms the truths believed in, which we have now brought forward in the above Confession of Faith.

II. As to the subject-matter itself, and to the truths stated, there is among these several Confessions of Faith no difference or contradiction worth noticing; but they all so entirely contain the same faith, that one confirms another, and that what is stated more briefly and concisely in some, is told more at length and explained in others. So that they all agree in casting abundant light upon the short Confession of Faith here given, as we shall see presently.

This Confession of the Armenian Church then, is the very same which the Fathers above alluded to undertook either to defend or to explain; wherefore in their more detailed Confessions, did they not attempt to explain or to defend more articles of faith than are contained in this shorter Confession; which is the first in order, and without a knowledge of which no one is allowed access to any of the Sacraments of the Church. It is also the one Confession which, in the Primitive Church, the Catechumen during his or her preparation, but now the sponsor, is required to repeat faithfully at the font before Baptism, in the name of the child or person about to be baptized. This Confession is, therefore, also found at the beginning of the Book of Prayers already mentioned.*

* [The Confession, as here stated, is found at the very beginning of the *Jama-*

Of the Armenian Church.—We thus designate this Confession, instead of “the Haïkan Churches,” in order thereby to express the entire agreement on this point of all the churches of Armenia, by the single name under which they have been hitherto known in Europe. We have already stated the reason why the Armenians call themselves Haïkans.

I. *We confess and believe.*—The first of these terms comes from *promise*,* whence is derived the sense of promising, confessing, and agreeing; and the last word comes from *belief* or *faith*, which the Armenians define thus: “Faith is an enduring token to those who believe, whereby they are pledged to the Truth, and the Truth is pledged to them.”—(*Book of Definitions*, p. 25.)

These two terms “we confess and believe,” are here given together, albeit in other confessions, the one or the other only be used; in order to teach that neither faith without confession, nor confession without faith, will avail; “for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.” (Rom. x. 9, 10.) And as to the common custom, that this Confession should be made in churches by one man only aloud, and in silence by the rest, it is for this reason—either that one should repeat it in behalf of all, or that the whole assembly seem to confess together by the mouth of one man: “*We believe with our whole heart.*” Under other

kirk or Prayer Book of the Armenian Church. The Romish schismatics, however, have published a *Jamakirk* with precisely the same title, and purporting, like the other, to have been compiled by the Fathers of the Armenian Church, but in which this Confession is left out, together with several beautiful prayers that follow it. Compare the *Jamakirk* published at Constantinople in 1836 with the same book published by the Mechitarists at Venice in 1827.—S. C. M.]

* [This is said of the Armenian term.—S. C. M.]

circumstances, however, when one confesses his faith by himself, he does so in the singular; as, for instance, Nerses Clayetsi, who thus begins his own Confession: "I confess God the Father," etc.

II. *God the Father.*—It says "God" and the first Person of the Most Holy Trinity "the Father;" whom it defines by the attributes of eternity, "not created, not begotten, and without beginning;" and by personal attributes: "begetter of the Son, and breather forth of the Holy Ghost." Gregory of Nareg, however, mentions many more attributes of God, both absolute, relative, and personal, when he says: "The true orthodox Faith, then, is, to believe in God the Father, true essence, perfect existence, uncreated, without beginning, without time, without cause, imperceptible, invisible, ineffable, inconceivable, simple, inscrutable, undiscoverable, infinite [or unlimited], without "when"? without "where"? incomprehensible, unalterable, unchangeable; supreme existence, supreme light, supreme above description, Who was made by none, neither did make Himself, before Whom nothing existed, and like unto Whom nothing exists; but He being the beginning, is also the cause of the *ὁμοουσιῶν* by generation and emission; but of things created, by actual workmanship." And as regards properties and attributes the Father that necessarily flow from these, the Church extols them in her hymns and in her daily prayers; praising God "Almighty," as in the Nicene Creed, "Lord God, Who art good and the Doer of good, pitiful and of great mercy, just and taking care of all;" everywhere in the Sharaghots* and the Book of Daily Prayers. All of which, if we examine attentively, and compare one thing with another, we shall find the whole directed against infidels,

* [Or Hymnal.]

heathens, and Jews, and against heretics; Simonians, Saturninians, Basilidians, Corpocratians, Valentinians, Gnostics, Cerdonians, Marcionites, Manichæans, Audæans, or Anthropomorphites, and others of the same sort.

III. *The Father*—that is “Begetter of the Son, by a great and awful mystery,” and in such relation to Him who is the Son, issued from the Father by generation “of the nature of the Father, incorrupt, incorporeal, before time,” says Nersès of Lampron. (See below what is said of the Son.)

IV. *Begetter or Genitor*—from to beget, or generate,* as we see it in the justly admired hymn sung at the Nativity τῆς θεοτόκου:; “She who brought Him forth that was begotten of the Father before time, was this day born of a barren woman” (of Anna); Sharaghots, p. 5.

V. *Breather forth*—[Russ. *otruigatel*, literally “erucator;” Arm. *phghkhogh*] of the Holy Ghost; source, origin, and originator of the Procession; a term which, in Armenian is common, that is, both active and passive. It occurs in Ps. cxix. 171, “My lips shall utter thy praise;” and Ps. xix. 2, “One day telleth another,” etc. It is also said of the Virgin Mary, of the birth of Christ: “Who didst [produce, breathe,] bring forth a flower begotten of the Father.” Sharag. p. 9; and it also renders Gen. i. 11: “Let the earth

* [The Russian translator thus gets over a great difficulty that lies in the Armenian term *dznanił*. This means both “to beget” and “to bring forth;” so that it is equally said of God the Father, and of the Virgin Mary; the same term being applied to each. Even in this short quotation from the Armenian Hymnal, *dznanił* is said (1) actively of the Blessed Virgin, who brought forth; (2) of the Father who begat; and (3) passively of the Blessed Virgin when herself born of St. Anna. No wonder, if with such peculiarities of idiom, misunderstandings should arise, and a true rendering often be most difficult, if not impossible.—S. C. M.]

bring forth every green herb." So also is it said of Christ Himself, in Sharag. p. 285: "They gave Him vinegar mingled with gall, Who caused a river to flow from Eden."*

"But when the term is taken in a passive sense, it is well rendered by neuter Latin verbs *emanare*, *procedere*, *progredi*, *prodire*, that mean, "to flow," or "to proceed from," and other like expressions, said, for instance, of Christ suffering, Sharag. p. 289. "From Thee flowed a two-fold stream, for the renewing of the human race." And again, *ibid.*, p. 6, "This day is fulfilled God's promise to the patriarchs, that in their seed should all the nations of the earth be blessed; for of their stem issued the pure Virgin who brought forth the Word."

Hence the term "procession" [R. *proizkhozdenie*, A. *pgghkhoodn*] which is a verbal term, but is mostly taken in a passive sense. Both terms then, "begetter" [A. *dznogh*.] and "breather forth" [A. *pgghkhogh*, *eructator*] are said of the Father, as "begotten" [A. *dznyeal*] is said of the Son,

* [The utter impossibility of always rendering the idea expressed by a term in one language, into an exact counterpart of it in another idiom, is never more felt than in discussing such subjects as this. No wonder that two men, one Syrian or Armenian, and the other Greek, should differ, literally, about shadows. The term used in this Armenian Confession, cannot be rendered literally; it properly means *eructare*, and is thus used for ἐκπορεύεσθαι in the sense we see, of a fountain, as S. Chrysostom says: πῶς ἐκπορεύεται τὸ πνεῦμα ἐκ τοῦ πατρὸς; ὡς ἀπὸ πηγῆς ὕδωρ. Homil. lxxii. tom. 6 (as quoted in *Suiceri Symbolum Nicæno Constant. expositum*, p. 308 sq.) The same Armenian term also answers to ἐκπεψις; and in some cases to προέρχεσθαι and πρόοδος, terms used for the Procession of the Holy Ghost. Never so applicable were the words of Orthodoxus in Athanas. contra Maced. vol. ii. p. 276. ΟΡΘ. 'Αλλ' ὁ μὲν Ἰδιὸς γεγέννηται, τὸ δὲ Πνεῦμα ἐκπορεύεται ΜΑΚΕΔΟΝ. Καὶ τίς ἡ διαφορά τῆς γεννήσεως καὶ τῆς ἐκπορεύσεως; ΟΡΘ. Τὴν διαφορὰν μὴ περιεργάζου· οὐ γὰρ καταληπτὴ, ἀλλ' ἃ προσετάγη σοι, ταῦτα διανοοῦ, καὶ περαιτέρω τούτων μὴ ἐξέταζε.—S.C.M.]

and "breathed forth," or "proceeding" [A. *phghkhyeal*, L. *eructatus, procedens*], is said of the Holy Ghost."

VI. *God the Word*.—"The Son of God, begotten and having His beginning in the Father;" thus does the Armenian Church always address and worship the Second person of the Most Holy Trinity; that is: "the Only Begotten Word of the Father; a generation above every word; the image and splendour of the Father; the character [impression] of His essence, living zeal, wisdom, and power, having all the divine attributes of the Father; as, being equal with Him in nature (*ὁμοούσιος*); God of God, uncreated of Him who is uncreated, without time of Him who is without time, Life of Life, a Light of Light," as Gregory of Nareg writes; words which Nersès Clajetsi gives even more explicitly in his Confession of Faith of the Armenian Church. "The Son Light of the Father Light, and fire of the Son's Godhead of the fire of the Father's Godhead, issuing by generation; they are not one and another, but one and the same nature. Thus this example without parallel of the Son's generation, is nothing else than the generation of speech that takes place in our mind, though this example be not agreeable to Truth in all respects. Therefore is He said to be 'the Word,' because of this immaculate generation; but He is called Son, because He is of the Father's nature, and not foreign to it, nor yet created, according to the blasphemy of Arius."

And soon after, he adds, "And the only possible means for us to understand this incomprehensible (generation) is, to believe what is said in the Holy Scriptures, and not to subject to investigation that which is unsearchable; for they declare that this generation of the Godhead, is by the mind unattainable, and in words, ineffable."

VII. *Who is neither posterior, nor less, etc.*—Thereupon

Nersès of Lampron, says : " There never was the Father, when there were not with Him the Son and the Holy Ghost ; but as the Father was always Father, and did not afterwards acquire the title of " Father," so also is the Son with the Father, eternal."

VIII. *The Holy Ghost.*—On this Nersès of Lampron, also says : " The Holy Ghost always is the Spirit of God, inseparable from the Father and from the Son ; wherein is understood one essence and one nature in three Persons." And Gregory of Nareg : " The Holy Ghost is uncreated, without time, having the same essential attributes as belong to the Father and to the Son."

IX. *Proceeding from, or out of the Father.*—Of this, Gregory of Nareg says : " The Holy Ghost is an ineffable expiration (or procession) from the Father, not like that of the Son by generation, but is a procession from His essence ; according to this : (S. John xv. 26) " The Spirit of Truth, which cometh from the Father." Thus also S. Nersès Clayetsi : " The Holy Ghost is an expiration [or procession] from the Father." And the Archbishop of Lampron : " The Holy Ghost is an expiration [or procession] from the Father, like a spring ; an example which He alone can search into, but which cannot be known by His creatures."

Nevertheless, we also hold that which John Damascenus, in lib. i. c. xi. p. 43, says, speaking of the Orthodox faith, namely, that " Of the Holy Ghost we say both that He is from the Father, and of the Father ; but as regards the Son, we do not say that the Holy Ghost is from Him, though we call Him the Spirit of the Son." This is also affirmed by Armenian Fathers, as by Gregory of Nareg in his Book of Prayers, chap. 81, where he thus speaks of the Second Person of the Trinity : " and unto Thee unsearch-

able, with the Father incomprehensible, together with Thine ineffable Spirit belong glory, honour, and worship, for ever and ever." And elsewhere, in his [Private Meditations, or] Soliloquies, c. xiii: "And the Holy Spirit of Truth proceeding from Thee, of infinite perfections co-eternal and in all respects equal with Thee, and of equal praise with the Son as Sovereign power," etc.

Further, the order of Baptism in the Armenian Church declares that "the Holy Ghost of one essence and glory with the Father and the Son, is of the same essence with the Father and of equal glory with the Son."

And the Patriarch Nersès in his Confession of Faith of the Armenian Church, says: "The Holy Ghost is an expiration [or procession] from the Father, and of the same glory as the Son, perfect God, like the Father and the Son." With which the Church in all respects agrees; saying by the lips of Moses of Chorene, at the Feast of Pentecost, "O Thou, True Spirit, Thou art unintelligible in Thine essence, and ineffable in Thy procession, without beginning from the Father and co-substantial with the only begotten Son; we bless Thee, O God, of our Fathers!" And soon after: "Thou who wast sent from the Father, Spirit, uncreated and co-substantial, co-essential with Him in Thine official intercession, in order to become the Comforter of the holy Apostles, we pray Thee, have mercy on us." (*Hymns*, p. 395.)

As regards, therefore, the procession of the Holy Ghost from the Father, the Armenian Church agrees with the Greek; consequently, there can be no dissension between them on this subject. For both the one and the other clearly declare and confess with one voice the procession of the Holy Ghost from the Father; and herefore it is

unnecessary to bring forward further proofs thereof from other Fathers of the Armenian Church.*

X. *The Holy Trinity*.—"Nothing greater or less is seen in the worship of the Trinity, but it is alike in common essence, equal and one, besides the special qualities inherent in every Person and that naturally follow from it respectively. These personal properties are the begetting of the Father, begotten of the Son, and the procession of

* [Thus far the Gregorian Church. The Romish Armenians, however, in their Exposition of the Creed (*Hankanag barvadu*, Venice, 1807, p. 212), tell their people, that if they value the salvation of their souls, they must admit the *Filioque*; saying, that the clause was not at first introduced either in the Confession of the Illuminator or in the Nicene Creed, because no doubt had then arisen on the subject. But that after heretics had disputed the point, it was necessary to define it more positively. This they do from St. John xvi. 15; xv. 26; S. Luke xxiv. 49; and S. John xx. 22; Gal. iv. 6; Rom. viii. 9; 1 Peter i. 2, and maintain that the ancient Armenian Fathers held the doctrine; as e.g. St. Gregory the Illuminator, who taught the Armenian people to believe "that the Father is from Himself, the Son is of the Father, and the Holy Ghost is from them and in them." But this, say they, was only the doctrine taught by St. Thaddeus, for we read in the martyrdom of Sandukht that she declared he had taught her to know her Lord, the Maker of heaven and earth and His only Begotten Son, and the Holy Ghost who is from them." The first canon also of the Council of Shiragvan declares that "Whosoever shall not confess the holy and quickening Trinity to be One nature and Three Persons, the Father without cause [or origin], and the Son of the Father, and the Holy Ghost from their essence, let him be anathematised." They give other passages to the same effect from some of the Armenian Fathers, and say that when, in 1251, the Pope wrote on the subject to the Eastern nations neither the Syrians, the Greeks, nor the Georgians, but only the Armenians agreed to receive the new doctrine, because they searched into the Old Fathers and found they held the same," etc. This, however, is only true of the Romish Armenians, who are schismatics from the real Armenian Church, which retains both her Confession and the Nicene Creed without the *Filioque*. Alas, that schisms should be made, and the Body of Christ be thus rent asunder for such a reason as this!—S. C. M.]

the Holy Ghost. As regards their unity one and equal in nature, in Godhead, in not being created, in power, in greatness, in wisdom, in goodness, in faculty to create, in providence, etc.”—Gregory of Nareg.

XI. *One Will*.—“There is one will of the Three Persons and one power, and one ability to create. The Father would create the visible and invisible creatures; and the Son caused them to exist out of things not before existing; and the Holy Ghost adorned them in wisdom.”—Nersès Clajetsi.

The same Patriarch in his treatise in verse on the “Only Begotten Son,” opposes this Confession of the Armenian Church of One God in Three Persons, to Arius, at ver. 242; to Sabellius, at ver. 243; and to the Tritheists, at the same place.

XII. *We believe [in] a Holy Church*.*—“Here the framers of this Confession of Faith express themselves

* [This passage deserves special attention, because there is every reason to believe that from this second-hand source of information some considerable mistake has taken place between the fact that—the Armenians believe in a *Holy Catholic* Church, and the fact that—the term *holy* is not found in the Armenian version of the Nicene Creed.

Armenians, like all other Christians who believe in a Church, believe that Church to be *holy*, and call it so, as they do in this their special Confession of Faith. But the term *holy* before “Catholic Church” is not found in the Nicene Creed as said in the Armenian Church; not even in the editions of that Creed published at Rome by Romish Mechitarists, who introduce the *Filioque*, e.g., as in the Armenian Liturgy, published at Venice in 1837. Nay, so easily do mistakes creep in from want of access to original documents, that this very Catholicos Joseph, in his translation from the Armenian of the Nicene Creed at its proper place in the Liturgy, p. 40, says: *vyeruyem vo edinu svyatuyu sobornuyu i Apostolskuyu Terkov*, we believe in a Holy Synodical (Catholic) and Apostolic Church, albeit *svyatuyu* Arm. *srpawu* is not found in the original Armenian.—S. C. M.]

differently from what they did before. Before they said; "We believe God the Father, God the Son, and God the Holy Ghost;" but here, "We believe in the Holy Church"—inasmuch as to believe *in* God the Father, *in* God the Son, and *in* God the Holy Ghost, seems to imply that, taking the existence of them for granted, to it is added [trust or] hope in the Most Holy Trinity; but to believe in the Church shows that one must believe in the existence of it. Wherefore is it well said in the Nicene Creed; "I believe in one God, the Father, and in one Son, Jesus Christ, and in the Holy Ghost;" but it also continues in the same strain: "We believe in one Catholic and Apostolic Church;" that implies one mysterious body of believers, as well as those that died happily, as of those that are yet in life, with one Head, Christ. The Church is said to be *Holy* because she is cleansed from sin by the Blood of Christ, and consists of a Head and members that are holy; moreover she holds communion with all saints. In this sense the Church is said to be "the City of God," "the incorruptible temple in which arose the Sun of Righteousness;" "the raised table of holiness;" "that wherein flows the river of life;" "a place of refuge;" "the gathering of a rational flock;" "the dwelling-place of Angels;" "the harbour of the righteous;" and "the cleansing place for sinners." (Hymnal, Feast of the Church, v. 452, sq.) The Church is also said to be "The Catholic (universal) Holy Mother;" "the Holy Virgin and Bride of the Heavenly Bridegroom;" "Jerusalem above;" "New Sion;" "made up of incorporeal spirits," etc. (Ibid v. 147.)

XIII. *The Remission of Sins.*—"In the Nicene Creed we read "in the expiation and in the remission of sins," the former delivering from punishment, the latter from sin.

Both the one and the other are derived in the first place from the expiation wrought by Christ for mankind; but in the second place through means instituted for that purpose. These are: Baptism, Repentance, Faith, Confession, Priestly Absolution, Oblation (of the Holy Eucharist), Communion; all the good works of pious men; Prayers, Alms, etc., through the mutual intercession of the several Persons of the Most Holy Trinity among themselves, and of the Saints with them, as it is plain from the Hymns, Prayer Books, and Service of the Armenian Liturgy.

XIV. *The Communion of Saints.*—"The Communion of Saints" in the Armenian Church is understood in a twofold sense; first, of the union of members of the Church with the Head Christ; and, secondly, of the mutual help and support of these same members in obtaining enjoying, and preserving the common good things or graces of the Church. (Hymns for the Feast of the Church, v. 462, sq.)

XV. *One of the Three came down.*—"One of these Three infinite Persons," says Gregory of Nareg, "begotten of the Father without time before the worlds, of like essence and glory with the Spirit, with their will and consent, who are of like nature with Himself, humbles Himself from ineffable glory and immense height to inquire after the image [*badgerin*] created by Himself that had deformed and corrupted itself; not by means of the power natural to Him of creating afresh, but by a wisdom that is able to do everything and that shows itself in various ways. At the Annunciation of the Angel, He inhabited the womb purified by the Spirit, of the Most blessed and glorious Virgin Mary." "That same Word of God," adds Nersès of Clajetsi "Who had made man after His Own image, and appeared to him after his transgression, and to all the just

men of old, to Noah and Abraham, to Isaac, Jacob, Moses, and Aaron, to Joshua, and to the other prophets, and spake with them, and Who in later times came down at the Annunciation of the Angel Gabriel into the womb of the Virgin Mary."

XV. *Took of her blood*—and "of her nature put on a body with a spirit [soul] and mind." Gregory of Nareg says: "He did it." Nersès of Lampron, "By not leaving the bosom of the Father according to His divine nature, which is not circumscribed, and by taking to Himself of the body of the pure Virgin Mary, which is of the lump of Adam, He united with His Own ineffable and unsearchable Godhead."

XVI. *Nine Months*.—"After a period of nine months He was like a child, born perfect God and Man;" and shortly after, "He was fed with milk like a man, and by angels glorified as God;" Gregory of Nareg and Nersès of Lampron: "According to our reckoning this is the way in which the union took place in the Virgin's womb, by dwelling therein the space of nine months, with the addition of five days for the first birth. Thus He who, if He would, was able to be perfected in an instant, grows from day to day increasingly, in order to contradict those who pretend that He was made man in appearance only to the eye; and He is born like a man, God made man, while preserving whole the virginity of His Mother.

XVII. *And He was made perfect God and perfect Man*.—The Armenian Church invariably teaches that Christ the Saviour is God-Man, that is, "perfect God and perfect Man." And where, in consequence of the Eutychian heresy bearing on this, a violent controversy arose, especially in the East—the Armenian Church, in order boldly

to oppose it, introduced into her Confession of Faith the following:—

XVII. *Of a Spirit [Soul] Mind and Body* thereby declaring “that Christ consists of a spirit [soul], mind [intellect], and body, that is, of all the essential parts that constitute man, really and truly, and not in appearance only.” Stating at the same time that as *spirit* and *mind* are understood as synonymous, they should naturally explain each other. This term *spirit* [R. *duch*, A. *hoqi*] is used for the uncreated spirit, and for the created spirit, or *soul*,* the more noble part of man; while *mind* [R. *umm*, A. *midq*] is taken for the heart *intellect*, or the *conscience*, as in Rom. ii. 5, the whole of which, together constitute a perfect and true man. “For,” as Gregory of Nareg says, “as our human nature was not defiled by sin in part only, but wholly, in spirit [soul], mind, and body, so also did the Word put on the whole of it and united it with Himself.” This is held by the Armenian Church in opposition to the Monothelite Apollinarius, as we read in Nersès Clayetsi (Only Begotten Son, p. 253.) Neither is the body without mind, as Apollinarius said, “that God the Word dwelt in the body as a statue without spirit. But let us flee from such tenets as from venomous snakes.”

XVIII. *One Person, One Aspect* (μία ὑπόστασις, ἓν πρόσωπον). Nersès Clayetsi declares in his answer

* [The difficulty, nay, frequently the impossibility of coming to a right understanding of terms between men of different nations is again shown by the fact that certain Armenians make a difference between *boqi* and *oqi*, the first being said of the Holy Ghost; and the second of man's spirit. But not only is *hoqi* constantly used for the spirit of man (πνεῦμα); but quite as often for his soul also (ψυχή). Here then, is one term only, to render two things which tax severely the metaphysical intellect, not indeed, to explain them fully, but only given in part. How then is the discussion to be carried on?—S. C. M.]

to Alexis, son-in-law to the Emperor E. Commenus, that this clause in the Armenian Confession of Faith was inserted against Nestorius and his followers. "Wherefore," says he, "do we not, like Nestorius, sever one Christ into two natures and two as parts." Inasmuch as the same Patriarch repeats out of S. Gregory of Nazianzus, "He is not one and another, but one by that mixture;" adding shortly after, from the same Father, "that it is clear that Christ is double in Nature but not in Personality." Thus do the Armenians not only acknowledge two [A. *Dznunts*]* *generations or births*, the one from the Father before the worlds, and the other from the Holy Virgin in the fulness of time; but they also confess the two natures [as inseparable] when mention is made of either the one or the other abstractedly; for they believe that that which is of the nature of the Father has also a human essence. Thus Nersès Clayetsi says: "Thou who on making proof of Thy human nature in that night wast greatly troubled with fear," &c.—Ibid, p. 168.

But where mention is made of the Person of the Son of God and of Man, in a *concrete* sense, Armenians declare unflinchingly, that He has one nature by reason of the intimate union [of the two natures within.] Wherefore is there added in the Confession:

XIX. *He is united in one nature.*—All the controversies that arose and have continued during so many centuries between the Armenians and the Greeks, were about these words; whence the many calumnies on the side of the Greeks, and the many Defences of the Faith on the side of the Armenians; so that the minds that have so long been

* See note above, p. 263.

embittered on both sides, are not yet at peace. The origin of this quarrel and of this clause in the Confession is assuredly to be looked for in the opposition made to the heresy of Nestorius, regarding which Cyril of Alexandria made use of the expression, "One nature of the Word made flesh," in order the more entirely to refute Nestorius. The Armenians adopted that phrase as coming from an Orthodox Father, and with Nersès Clayetsi say: "One Nature of the Word made flesh."

But as Eutyches also said that the Godhead and humanity of Christ made up one nature only, these words "one nature" acquired so suspicious a meaning, that the Armenians found themselves under the necessity of defending this article of their faith against attacks from the opposite side, by writing many letters to the Greek Emperors in defence of this point; whence we gather the real doctrine and meaning of the Armenians as follows:—

(1.) One is the nature of the Word made flesh, say the Armenians, by reason of the indivisible union [of the two natures]. Against the heresy of Nestorius, as Nersès Clayetsi writes to the Emperor Emmanuel Commenus: "The Orthodox Fathers, having established the indivisible union of the two natures of God and of man, opposed this to Nestorius and to those who with him said there are two natures, but divided and not united in the one Christ. But they have set aside this division of Nestorius, like tares of bitterness." And anon he adds: "We anathematize those who, with Nestorius, divide the one Christ into two natures, saying that the God is one and the man is another; that the man is He who suffered and died, and the God He who cannot suffer, and who is immortal; who thus do not admit as united the two natures, the one that

suffers and the one that is impassible; death and immortality."

Wherefore does the same Patriarch discuss the objections of the Nestorians, out of the second letter of the Orthodox Father Cyril of Alexandria to the Bishop Succensus, when writing to the Emperor Emmanuel Commenus, saying: "Those who object to these words said by him, [S. Cyril Alex.] that 'there is one nature only of the Word made flesh,' for that if Emmanuel, say they, was a combination of two natures, and one nature only appeared as a result of that union, it follows necessarily that one must say He was liable to suffering in His nature." To them does S. Cyril, after other things, answer even thus. "What necessity was there (to say) that He might suffer in His nature, since it is said that after the union the nature of the Son made flesh was one; for if it had not been settled in the economy of our redemption, that He should endure sufferings, they would rightly say this, that it was absolutely necessary that the nature of the Word made flesh should accept sufferings." Again he says: "The adversaries say that, if the nature of the Word made flesh be one, it must then by all means be admitted that a confusion and a mixture takes place, as if the human nature were absorbed into the Godhead; but they are ignorant, who wrest right things, that according to truth the nature of the Word made flesh is one." "And" says again S. Cyril soon after, "one is truly said not only of things single as to their nature, but also of those which are joined (or gathered) together by composition."

(2.) In thus fleeing from the snares of the Nestorian heresy, the Armenians did not, as they are supposed to have done, fall into the opposite heresy of Eutyches; but every fair and attentive observer must see that they avoided

this one as well as they opposed the other. For Nersès of Lampron says explicitly: "We do not say of the Word made flesh that He has one nature, confounding the property of essences, as they imagine, but according to an ineffable union of those two natures in one Personality and Godhead; [in one divine Person];" in his discourse held at the Council of Tarsus, in the year 1195. And he adds: "We say one nature in Christ, not by confusion according to Eutyches, but according to what Cyril of Alexandria says in his answer to Nestorius; that the nature of the Word made flesh is one, according to what the Fathers declared; and he quotes Athanasius and one before him." So also does Nersès Clayetsi say in his answer to the Emperor Emmanuel: "Neither do we, like Eutyches and his followers, gather [two natures] into one by confusion and alteration." And anon in the same Apology: "Thus have they refuted and disproved the mode of confusion held by Eutyches and his followers;" and "they opposed this to Eutyches and to those who before and after him said, wrongly, that in Christ is only one nature—namely, that each nature, the Divine and the human, continues 'undestroyed' in the union of the two." (Ibid.) And at last he concludes: "Wherefore, in accordance with what has been handed down to us by the Orthodox Fathers, do we anathematise those who say, that the nature of the Word made flesh, is one, by means of confusion and alteration; and that He did not take His human nature of our lump, and united it with His Godhead, but that He created for Himself a body in the Virgin's womb; or that He brought it from heaven; or that He appeared man only to the eye, and not really, [not in truth]; and all others who may hold one nature in any such wise."—(Ibid.)

(3.) We, therefore, gather the real meaning of "this union of Christ in one nature," according to the Armenian Church, both from what we have already seen and from what Nersès again says: "But we believe thus, that God the Word Who was begotten of the Father before all worlds, who is invisible, impassible, and took our nature perfectly from the Virgin, and united it with His divine nature without confusion, in an indivisible union; and He became invisible as to His divinity, but visible according to His human nature; impalpable and palpable." (In his Apology to the Emperor Emmanuel.) Like sentiments occur in his treatise on the "Only Begotten Son" (p. 254), where he explains it by a comparison with the union of our mind and body thus:

And we confess a unity, that does not alter the nature. But the same Son who is of the Father, was made Son of the Mother; and thus we speak of one nature, according to an ineffable combination. In like manner as our Spirit and body are combined in one nature, though they two be one creature, they together form the human nature unaltered; and in an incomprehensible way, nature is thus made of the immaterial and the material together.

(4.) Armenians argue that if we are not to speak of the Nature of the Word made flesh as one, by reason of the ineffable union between the two, it naturally follows, that we must state the existence not of two, but of three natures in the Son of God and man, by reason of their being distinct, yet never confounded. Thus the Patriarch Nersès Clayetsi, in the same treatise on the Only Begotten Son, (p. 255), says:

Those who speak of two natures, and divide them into two, must of necessity either make the division into three or unite them all in one. That is, into body and spirit, together with the divine nature; or else admit that the mixture [of spirit and body] in the human nature, is stronger than that of God.

Likewise does Nersès of Lampron speak in the discourse above quoted :

So also in Christ, albeit it be said that there is one nature, it is said not by reason of confusion, but by reason of an ineffable union between the two natures respectively ; for if it may not be so stated, then must one understand not two natures in Christ, but three ; namely, two human, the soul and the body, and one divine. But after the union of the two natures their twofold and distinct aspect [their duality] is done away, according to what the holy Doctors have said.

(5.) To say there are two natures in Christ, except this be done in the Nestorian sense, is not heterodox, in the opinion of the Armenian Church. Thus Nersès writing to the Emperor Emmanuel says :

We are led both rightly and freely into the twofold contemplation of these words, calling "One" the nature of the Word made flesh according to S. Cyril, by reason of an ineffable union, saying it is two-fold according to Gregory the Theologian, inasmuch as the two natures, Divine and human, remain whole and unexchanged [or unchangeable."]

The same Patriarch says again in his treatise on the Only Begotten Son, p. 255 :—

Again to say there are [in Him] two natures, by reason of the union and unity betwixt the two, is not foreign to Truth, so long as those who say so do not thus divide Christ into two.

Thus also Nersès of Lampron :—

So then, those who on the one hand speak of one nature only by reason of the indissoluble and inseparable union of the two, and not by reason of confusion ; as well as those who speak of two natures by reason of their not being confounded together or altered, or divided, are both within the limits of orthodoxy.

From all this Nersès of Lampron concludes that, "it is all one to speak of Christ as God and man, and of the two

natures." For it is evident that to confess Christ to be God and man, is to affirm that the one nature and the other are in one Person. "Inasmuch as, when we say that the nature of the Word was made flesh, we understand it of an ineffable union of the two natures, and not of the destruction of each nature respectively. (Discourse at the Council of Tarsus.)

XX. *Without change, without alteration.*—Add to this from what has been said "without division, without confusion, and without separation." "The property of each nature is preserved without confusion, and is ineffably united above all mixture and union in the One Son, and One Lord, Jesus Christ, of two perfect natures." (Gregory of Nareg.)

Theorian himself bears witness to this being the opinion of the Armenian Church, while giving their own words in his Legat. Armen., p. 6 :—

We say that there is one nature in Christ, not confusing the two together with Eutyches, nor yet reducing them with Apollinarius, but with Cyril of Alexandria saying that the nature of the Word made Flesh is one.*

The words of Cyril, so often quoted by Armenian Fathers and recorded in the Acts of the Council of Ephesus, p. 243, are these :—

We say that the two natures are united, yet so that after the union the *division* exists no longer. We believe the nature of the Son to be one when made man and in the Flesh.* (See his Epistle to Eulogius, Ibid. p. 216, Lib. ii. against Nestorius, p. 81, and the first and second to Bishop Secundus.)

Δύο μὲν φύσεις ἦν ὦσθαι φαμέν, μετὰ τὴν ἔνωσην δὲ, ὡς ἀνηρημένης ἥδη τῆς

* [Λέγομεν μίαν φύσιν εἰς τὸν Χριστὸν, οὐ κατὰ τὸν Ἐυτυχέα συγχέοντες, οὐκ κατὰ τὸν Ἀπολινάριον ἐλαττοῦντες, ἀλλὰ κατὰ Κύριλλον τὸν Ἀλεξανδρείας ὅτι μία ἔστιν ἡ φύσις τοῦ λόγου σεσαρκωμένη.—S. C. M.]

εἰς δύο διατομῆς, μίαν εἶναι πιστεύομεν τὴν τοῦ υἱοῦ φύσιν, ὡς ἐνδς, πλὴν ἐνανθρωπήσαντος, καὶ σσεσαρκωμένου.

St. Athanasius, already alluded to by Nersès of Lampron "On the Incarnation of the Son of God," tom. ii. p. 30, says, in the same sense :—

We confess the Son of God to be God according to the Spirit, and Man according to the Flesh; not two natures in the one, and only one nature to be worshipped and another not, but one nature made flesh of the Word God, and adored with His Flesh in one and the same worship.*

To Severus, Patriarch of Antioch, Abulpharaj (Hist. Dyn. ed. Pocock, p. 148) attributes the same opinion respecting the two natures, when he says :—

And at the same time the Greek Emperor Anastasius Severus Patriarch of Antioch, became known, who wrote several books in order to inquire into the question of the one nature out of the divine nature and the human one, without mixture, and without confusion or corruption; but so that they abide each in its place, as the nature of man consists of a spiritual nature and of the body, and the nature of the body consists of two natures, the one material and the other of form, without the soul being turned into the body, or the material parts into the form, or the contrary.

Therefore must we remark (1) That the Armenian terms, *kharnel* and *kharnumn*, which are also taken to mean *mixing* or *mixture*, are at times used by Armenians to express the union of the two natures in Christ, as *μίξις* is by Gregory of Nazianzus; also mean "to join together," "conjunction," "and a very narrow bond of union," in which sense it is used in Exod. xxvi. and Acts xxvii. 40: as e.g. *kharneliq*, "joints," so also in this case, *kharnel*,

* [Ὁμολογοῦμεν εἶναι τὸν αὐτὸν υἱὸν Θεοῦ καὶ θεὸν κατὰ πνεῦμα, υἱὸν δὲ ἀνθρώπου κατὰ σάρκα, οὐ δύο φύσεις τὸν ἕνα υἱὸν, μίαν προσκυνητὴν, καὶ μίαν ἀπροσκύνητον. ἀλλὰ μίαν φύσιν τοῦ Θεοῦ λόγου σσεσαρκωμένην, μετὰ τῆς σαρκὸς αὐτοῦ μιᾷ προσκυνῆσει καὶ προσκυνουμένην.—S. C. M.]

“to join together,” and *miavorel*, “to unite;” and *khar-numn*, “conjunction,” and *miavoruthiün*, “union,” are met with continually together, in all the above-named Fathers.

(2.) There seems to be some difference between the words used by Armenian and by Greek Fathers; while the Armenians say, and more clearly, “one nature of the Word made flesh,” of the Person of the Mediator; but the Greeks sometimes also say, “one nature of the Word made flesh,” and sometimes, as it appears, from what has been said, in the same sense yet not so plainly, and not without a certain doubtful meaning; they also declare, “one nature made flesh.” Hence Felix, Pope of Rome, took occasion in his letter to Petrus Fullonus (in Zonaras, p. 540), to say that: “those who say that of the union [of the two natures] there results one nature made flesh, confirm the heresy of Apollinarius,” which both the Armenians and the Greek Fathers they approve of, cannot bear either to read or hear mentioned, and against which their inmost soul revolts.

XXI. *Conception without seed.*—The Fathers of the Armenian Church opposed these words to the Ebionites, Cerinthians, Corpocrations, and other such.

XXII. *There is no end to His humanity.*—That much as is *indivisible* from His divine nature, and after the union with it, *incorruptible*. Hence Nersès of Lampron, says:

“He whose beginning is incorruptible, His end is also incorruptible, because His body in the grave saw no corruption; therefore is it necessary that in the intermediate time, between His birth and His death, His body should have been incorruptible.”

This is drawn from the words of the Apostle, Heb. xiii. 8.

XXIII. *After having walked about in the earth thirty years, He came to [His] baptism.*—“He walked about in the

earth in silence, and did not reveal the glory of His Godhead, until the perfection of His Manhood; and then He came to be baptized, He who was entirely free from sin, and who was in no need of cleansing, is baptized by the son of that barren one [Elizabeth], to show us the grace of purification. He receives from the Father the witness that He is the Beloved Son, and He who fulfils the Father's will, and about to bring us to Him as adopted sons. He also receives the witness of the Spirit, who is of the same essence with Him, in the likeness of a dove, descending thus mystically." (Gregory of Nareg.)

XXIV. *He was tempted of Satan.*—"He was led by the Spirit into the wilderness. He fasted forty days, and He overcame the tempter in our [nature]; vouchsafing unto us the grace of overcoming temptation and the prize he won thereby, teaching us to overcome the Tempter by fasting." (Ibid.)

XXV. *He preached salvation to men.*—"He then made a beginning of signs and of teaching, whereby He took back all the prey from him who held it captive." (Ibid.)

XXVI. *He laboured in the body.*—"And Himself bare all human infirmities, except sin; for instance, He hungered, He who gives food unto all living things; He thirsted, He who gives the water of life to all his faithful ones; He toiled, He who is the rest of all them that are weary; He slept, He who kept Israel without slumbering; and He shed tears, He who wipeth all tears from every face." (Gregory of Nareg.) "He was an hungered and athirst, and slept, and wept and toiled, as being subject to the law of the body; and He also wrought wonders and signs, and made proof of His divine power as perfect God." (Nersès Clayetsi.)

XXVII. *He came willingly to His sufferings.*—"And in the fulness of those [times] according to the predictions of the Prophets, He came to the sufferings He willingly undertook. Because, although by taking a body, and by His innocence of sin, He cleansed our nature and justified it before God and His Angels, and before the pretended Prince of this world, who, however, found nothing of his own in Him, yet the debts of sin before committed by Adam were still standing against our nature; wherefore He gives His own sinless body in drink offering, in sacrifice of reconciliation between the Father and His creatures, He the Fatted Calf (S. Luke, xv. 23); and He the innocent Lamb without blemish, taketh the sins of the world." And as it was impossible that His divine nature, which is both incapable of suffering and immortal, should suffer, and die, for this very reason did He put on a body, in order that He, Himself incapable of suffering, should suffer in a nature capable of suffering; and that He who is immortal should die in that which is mortal, and that He should thus deliver from the liability of debts those who were condemned for their transgressions. Not that He was other, He who suffered, than He who did not suffer; or He who died, other than He who remained immortal; but being one and the same, He was impassible in the midst of sufferings, and immortal in death." (Gregory of Nareg.)

And Nersès Clayetsi adds in his letter to the Emperor Emmanuel :

"For this reason do we speak of the Blood of God, of His sufferings, of His immortality, and of God crucified, and other such expressions, which we do not attribute separately to the Godhead, but only by an ineffable union. For example, God's nature is incapable of suffering and of death, and likewise, human nature alone is incapable by death of giving life to men, that by uniting the Word of God with the rational nature of man, that which was impossible, then became possible."

Thus (1), is an answer given to the objections of the Nestorians, mentioned above, and the means are explained whereby Christ having the office of Mediator, was enabled to take upon Himself both sufferings and death. And (2), the imputation of those who accuse the Armenian Church of the Theopaschitan* heresy is refuted and disproved, not only by the expression "one nature God-man after the union," but also by the insertion in the Trisagion which is wont to be sung in the Armenian Church; the words of which are: "Holy God, Holy Mighty, Holy and Immortal, Thou wast crucified for our sakes, have mercy on us" (on Easter Eve, on the Feast of the Cross, and every Friday); as if the Armenians held the Most Holy Trinity to have been crucified. And Nersès of Lampron, with many other Fathers, affirms, that on those occasions the Trisagion is addressed only to the Word made flesh; an assertion proved true by the fact that this addition to the Trisagion is always to be uttered according to the festival on which it is sung. For at the Feasts of the Nativity and of the Circumcision is said: "Holy God, Holy and Mighty, Holy and Immortal, who was manifested for our sakes, have mercy on us." At the Feast of the Purification and on Palm Sunday: "Who didst come, and Who art to come, have mercy on us." On the night of the Lord's betrayal: "Who wast betrayed for our sakes." On the great Sabbath: "Who wast buried for our sakes." On Easter day (the day of the Resurrection), and every Sunday: "Who didst rise again from the dead." On Ascension Day: "Who didst go up in glory to the Father." On the day of the Transfiguration: "Who wast manifested on Mount Tabor." On the Feast of the Assumption of the Blessed Virgin: "Who didst come at the death

* *I.e.* God suffering.

of thy Mother and Virgin." And on the day of Pentecost, the Feast of the Holy Ghost, they sing: "Holy God, Holy and Mighty, Holy and Immortal, who didst come and rest upon the Apostles, have mercy on us." And as regards the conjunction "and," it is added they say, only for the finish of the sentence; the Armenian word (*surp*) "holy," being very short, and not conveniently joined on to another noun without a conjunction."*

XXVII. *He died in the body, as regards the body.*—"He died on the Cross, Who was in nowise liable to death of the body, that He might quicken our nature dead in sins." (Nerès Clayetsi, in his Confession of Faith for the Armenian Church.)

XXVII.—*His body was laid in the grave, and united with the Godhead.*—"The nature that was confined neither to place nor to space, was both on the the Cross and on the right hand of the Father; in the sepulchre and on the four-sided throne (Ezek. i. 5; Rev. vii. 11); in the boundless realms of hell, and yet exalted above the highest heavens; reviled by the Scribes and Pharisees, and praised as Holy by Seraphim together with the Father and the Spirit; in the body, in the grave, and in spirit in the dwellings of darkness, the prisons of hell, His Godhead was not separated from His body, nor yet from His Spirit." (Gregory of Nareg.)

XXIX. *He set free the Spirits*—"He spoiled hell in two ways: first, by granting liberty to the Spirits that were in hell, by means of the human Spirit [or soul] being united to the Godhead; and secondly, by giving to our mortal nature a hope of resurrection through His divine resurrection in the body." Nersès Clayetsi, who states the same thing in his treatise on the Only Begotten Son," p. 183,

* Here Schröder refers to Galani, *Hist.*—Arm. c. xxii.

where he thus prays to the Son of God: "Thou shalt again set me free as thou didst set free the Spirits that were in prison."*

XXX. *After three days He rose again.*—"He rose again from the dead with power on the third day, and appeared unto His twelve disciples and to the seventy, and to the five hundred, and to many others who are His witnesses and preachers all over the world; and for forty days He appeared unto them and conversed with them." (Nersès Clayetsi.) "He rose again," says Gregory of Nareg, as God, and by His own power, in the same body, in which He suffered and died; and appeared to His disciples, and confirmed them in the belief that He was risen indeed, when they saw Him, handled Him, and heard Him speak, and saw Him eat food!" "By whom we, who are His body, were quickened, and were thus made members joined

* [Here Schröder has the following, which is passed over by the Archbishop:

"*Into bell—tjokhq* proprie locum vel cognitu, vel, ob gravissimas in eo pœnas impiis infligandas, aditu *difficilem* significat; idem quod *tjavarin*, cujus opponendum est *türin*, *facilis*. Hinc compositum *tjokbasbarjei*, difficulter mobilis, *δυσκλιντος* *türa sbarjeli* facile mobilis, *ευκλιντος* Arist. categ de qual. In Sacra Scriptura constanter respondet Hebræorum *לִּנְצָה* Græcorum *ἄδης* apud LXX et in Novum Testamentum vide loca; modo *sepulchrum*; modo *gravissimas afflictiones* modo locum *inferorum* denotans. Cæterum, tria Armenis statuuntur loca, animorum à corpore migrantium receptacula; *cælum* seu *paradisus cælestis* destinatus piis *inferorum*; impiis, et *gayong*, *stationes*, vel *othewanqa tarots*, *mansiones justorum*, qui et *pank*, *carcer* audit Niersesi Clajensi, in quo recipiuntur animæ defunctorum, Sanctis interim precibus suis apud Deum pro illis intercedentibus, est die iudicii extremi justificatæ, æternum salventur. Hinc Nierses Patriarcha precatur, Horol. p. 536: *Lux vera, Christe, dignam redde animam meam, quæ in lætitia videat lucem gloriæ tuæ in vocatione diei illius: et acquiescat in spe bonorum, in mansionibus justorum, usque ad diem magni adventus tui.*—S. C. M.]

to and incorporate with our living and quickening Head Christ, who is blessed for ever, world without end. Amen." (Nersès Clayetsi.)

XXXI. *He went up into Heaven.*—"He went up into Heaven, in the Father's own glory." (Gregory of Nareg.)

XXXII. *He sat down at the right hand of the Father.*—"Of the Father on High, in our own nature, from which He was inseparable in His Godhead." (Nersès Clayetsi.)

XXXIII. *And He shall come*—or rather, "He is to come;" "He is to come in the same body in the glory of His Godhead and of the Father, to raise the dead, and to judge the world in righteousness, by giving to those who have done well the inheritance of good things, but to those who have done evil, everlasting shame, and torments, according to every man's work." (Nersès Clayetsi.)

Such is the Confession of Faith of the Armenian Church, and the Confession also of me, poor Joseph, Archbishop. Having thus brought it to light, I am bound to remark upon it, that the Armenian Church confesses these truths as being pure, her spring of the Christian faith, drawn from the preaching of the Holy Apostles themselves, and confirmed by the Canons of the Holy Fathers of the first three General Councils. Thus does this Church continue pure unto this day, cherishing all the dogmas of the Ancient Orthodox Church of that time, having been, among her children, free from all imputation of heresy, or of contradiction, or of any divisions, known under the name of "Sects;" but, as it becomes a flock redeemed by the Blood of our Saviour Christ, this Church keeps herself among all the nations of the earth wherein her children are scattered, without any change, as the unanimous confessor in oneness of spirit, of all those saving truths, and as the keeper also of all Church ceremonies of that time.

But if in the Confession of Faith of the Armenian Church, thus laid before the world in a few words yet with open heart, I have either withheld anything, or if, from worldly motives and considerations, I have made aught appear to greater advantage than it really deserves, and that is not found in the writings of the Pastors and Doctors of our Church before quoted, then let me, with infidels and heretics, incur judgment before the throne of God; for whatever in articles of faith, is either hidden or stated with dissimulation is not far from unbelief. And whosoever after this statement of mine, is scandalised at what I have said, let him give himself answer to Christ in the day of His Judgment, as scatterer of His members. But on the other hand, he who once hears what I have said, and gives faith to it without finding fault, let him according to the words of the Searcher of hearts, receive together with the true believers the reward of happiness from Christ our God; to whom with the Father and the Holy Ghost, belong glory, honour, and worship unto all ages. Amen.

“According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.” 1 Cor. iii. 10, 11.

THE RITE OF HOLY BAPTISM.

THE ORDER OF HOLY BAPTISM* OF CATECHUMENS.†

*The Catechumen is brought to the door of the church; and
then is said:*

Blessed be the HOLY SPIRIT, true GOD. Amen.

The Reader then reads

PSALM LI.

HAVE mercy upon me, O GOD, after Thy great goodness : according to the multitude of Thy mercies do away mine offences.

* Translated from the Armenian of the *Medz Masbdots* : Constant. 1867.

† The same word in Armenian is used both for "child or boy," and "Catechumen." Here throughout, by *Catechumen* is understood the person who is to be baptized, whether infant or adult.

The Catholicos Joseph thus enlarges this rubric in his Russian translation of the Order of Holy Baptism :

Ceremony wherewith to make a Catechumen. [This word has not a double meaning in Russian.] *The Priest, apparelled in his ecclesiastical vestments, looses the girdle of him who wishes to be enlightened, [admitted to Holy Baptism,] strips him of his clothing, and places him on the east side, clad in a single shirt, without girdle, outer-covering, or shoes, his hands hanging down; the Priest then makes the sign of the Cross three times upon his forehead and breast; and placing his hand upon his head, says the Lord's Prayer :*

Our Father, etc.

Deacon. Blessed be, etc.

2 Wash me thoroughly from my wickedness : and cleanse me from my sin.

3 For I acknowledge my faults : and my sin is ever before me.

4 Against Thee only have I sinned, and done this evil in Thy sight : that Thou mightest be justified in Thy saying, and clear when Thou art judged.

5 Behold, I was shapen in wickedness : and in sin hath my mother conceived me.

6 But lo, Thou requirest truth in the inward parts : and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssop, and I shall be clean : Thou shalt wash me, and I shall be whiter than snow.

8 Thou shalt make me to hear of joy and gladness : that the bones which Thou hast broken may rejoice.

9 Turn Thy face from my sins : and put out all my misdeeds.

10 Make me a clean heart, O God ; and renew a right spirit within me.

11 Cast me not away from Thy presence : and take not Thy Holy Spirit from me.

12 O give me the comfort of Thy help again : and stablish me with Thy Free Spirit.

13 Then shall I teach Thy ways unto the wicked : and sinners shall be converted unto Thee.

14 Deliver me from blood-guiltiness, O God, Thou that art the God of my health : and my tongue shall sing of Thy righteousness.

15 Thou shalt open my lips, O Lord : and my mouth shall show Thy praise.

16 For Thou desirest no sacrifice, else would I give it Thee : but Thou delightest not in burnt-offerings.

17 The sacrifice of GOD is a troubled spirit ; a broken and contrite heart, O GOD, shalt Thou not despise.

18 O be favourable and gracious unto Sion : build Thou the walls of Jerusalem.

19 Then shalt Thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon Thine Altar.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ; both now and ever, and world without end. Amen.

Deacon. Let us also pray to the LORD in peace.

Priest. Blessing and glory be to the FATHER, and to the SON, and to the HOLY GHOST, now and ever, world without end. Amen.

Choir. Alleluiah, Alleluiah, Alleluiah, Glory be to Thee, O GOD. (*Three times.*)

PSALM CXXXI.

LORD, I am not high-minded : I have no proud looks.

2 I do not exercise myself in great matters : which are too high for me.

3 But I refrain my soul, and keep it low, like as a child that is weaned from his mother : yea, my soul is even as a weaned child.

4 O Israel trust in the LORD : from this time forth for evermore.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ; both now and ever, and world without end. Amen.

Deacon. Let us also pray to the LORD, in peace.

Priest. Blessing and glory be to the FATHER, and to the SON, and to the HOLY GHOST, now and ever, world without end. Amen.

Choir. Alleluiah, Alleluiah, Alleluiah, Glory be to Thee, O God. (*Three times.*)

PSALM XXV.

UNTO Thee, O LORD, do I lift up my soul; I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For they that hope in Thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

3 Shew me Thy ways, O LORD: and teach me Thy paths.

4 Lead me forth in Thy truth, and learn me: for Thou art the GOD of my salvation; in Thee hath been my hope all the day long.

5 Call to remembrance, O LORD, Thy tender mercies: and Thy loving-kindnesses, which have been ever of old.

6 O remember not the sins and offences of my youth: but according to Thy mercy think Thou upon me, O LORD, for Thy goodness.

7 Gracious and righteous is the LORD: therefore will He teach sinners in the way.

8 Them that are meek shall He guide in judgment: and such as are gentle, them shall He learn His way.

9 All the paths of the LORD are mercy and truth: unto such as keep His covenant and His testimonies.

10 For Thy Name's Sake, O LORD: be merciful unto my sin, for it is great.

11 What man is he, that feareth the LORD: him shall He teach in the way that He shall choose.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the LORD is among them that fear Him: and He will shew them His covenant.

14 Mine eyes are ever looking unto the LORD: for He shall pluck my feet out of the net.

15 Turn Thee unto me, and have mercy upon me: for I am desolate and in misery.

16 The sorrows of my heart are enlarged: O bring Thou me out of my troubles.

17 Look upon my adversity and misery: and forgive me all my sin.

18 Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let me not be confounded; for I have put my trust in Thee.

20 Let perfectness and righteous dealing wait upon me: for my hope hath been in Thee.

21 Deliver Israel, O GOD, out of all his troubles.

Glory be to the FATHER, and to the SON: and to the HOLY GHOST; both now and ever, and world without end. Amen.

Deacon. Let us also pray to the Lord, in peace.

Priest. Blessing and glory be to the FATHER, and to the SON, and to the HOLY GHOST, now and ever, world without end. Amen.

Choir. Alleluiah, Alleluiah, Alleluiah, Glory be to Thee, O GOD. (*Three times.*)

*Then Psalm CXXXI. is said in full, as above ; after which
is read,*

PSALM XXVI.

BE Thou my Judge, O LORD, for I have walked innocently : my trust hath been also in the LORD, therefore shall I not fall.

2 Examine me, O LORD, and prove me : try out my reins and my heart.

3 For Thy loving-kindness is ever before mine eyes : and I will walk in Thy truth.

4 I have not dwelt with vain persons : neither will I have fellowship with the deceitful.

5 I have hated the congregation of the wicked : and will not sit among the ungodly.

6 I will wash my hands in innocency, O LORD : and so will I go to Thine Altar ;

7 That I may show the voice of thanksgiving : and tell of all Thy wondrous works.

8 LORD, I have loved the habitation of Thy house : and the place where Thine honour dwelleth.

9 O shut not up my soul with the sinners : nor my life with the blood-thirsty ;

10 In whose hands is wickedness : and their right hand is full of gifts.

11 But as for me, I will walk innocently : O deliver me, and be merciful unto me.

12 My foot standeth right : I will praise the LORD in the congregations.

Glory be to the FATHER, and to the Son, and to the HOLY GHOST ; both now and ever, and world without end. Amen.

Deacon. Let us also pray to the LORD, in peace.

Priest. Blessing and glory be to the FATHER, and to the Son, and to the HOLY GHOST, now and ever, world without end. Amen.

Choir. Alleluiah, Alleluiah, Alleluiah, Glory be to Thee, O God. (*Three times.*)

Then is Psalm CXXXI. said again ; after which follows :

PSALM XXVII.

THE LORD is my light and my salvation; whom then shall I fear: the LORD is the strength of my life; of whom then shall I be afraid?

2 When the wicked, even mine enemies, and my foes, came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up war against me, yet will I put my trust in Him.

4 One thing have I desired of the LORD, which I will require: even that I may dwell in the House of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit His temple.

5 For in the time of trouble He shall hide me in His tabernacle: yea, in the secret place of His dwelling shall He hide me, and set me up upon a rock of stone.

6 And now shall He lift up mine head: above mine enemies round about me.

7 Therefore will I offer in His dwelling an oblation with great gladness: I will sing, and speak praises unto the LORD.

8 Hearken unto my voice, O LORD, when I cry unto Thee: have mercy upon me, and hear me.

9 My heart hath talked of Thee, Seek ye My face: Thy face, LORD, will I seek.

10 O hide not Thou Thy face from me : nor cast Thy servant away in displeasure.

11 Thou hast been my succour : leave me not, neither forsake me, O GOD of my salvation.

12 When my father and my mother forsake me : the LORD taketh me up.

13 Teach me Thy way, O LORD : and lead me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries : for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted : but that I believe verily to see the goodness of the LORD in the land of the living.

16 O tarry thou the LORD's leisure : be strong, and He shall comfort thine heart ; and put thou thy trust in the LORD.

Glory be to the FATHER, and to the Son : and to the HOLY GHOST ; both now and ever, and world without end. Amen.

The Priest then twists the thread, and sings from the Hymnal,*

HYMN 62.

O Indivisible TRINITY, and power of heavenly light that shines upon the world ; unto Thee do we ascribe power

* Joseph Catholicos here adds the following explanatory rubric: "*While the Choir sings, the Priest takes two threads, one white and the other red, in remembrance of the water and blood that flowed from the side of the Saviour of the world ; he lifts them up under the Holy Cross, and then lays them upon the catechumen, or child, to be baptized.*"

and strength, and Thee do we bless in our songs of thanksgiving.

O Thou HOLY GHOST, Who didst as on this day, come down and rest upon the Apostles ; unto Thee do we ascribe power and strength, and Thee do we bless in our songs of thanksgiving.

O Thou Who, announced by the Prophets, didst on this day come down upon the Apostles ; in this saving Sacrament do we ascribe unto Thee power and strength, and Thee do we bless in our songs of thanksgiving.

Deacon. By the Holy Cross, let us ask the LORD to save us from our sins, and to quicken us through His mercy.

O ALMIGHTY LORD GOD, quicken us and have mercy upon us.

Priest. Preserve this thread, O CHRIST our GOD, in peace, under the protection of Thy Holy and Noble Cross ; and deliver it from the enemy both visible and invisible ; and make us worthy to glorify Thee with praises, together with the FATHER, the SON, and the HOLY GHOST.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Then the Priest says three times, " LORD, have mercy upon us," after which he repeats this prayer :

O LORD our GOD, our Beneficent GOD, Who wouldest not cast aside from Thyself the race of man, estranged though it were and gone astray, driven from Paradise and fallen ; but Who, having had pity on it, didst humble Thy-

self from Thy Majesty on high to our mean estate, wholly taking all that is ours, except sin; and Who, after having saved and redeemed us by Thy sufferings and Thy Death on the Cross, didst again vouchsafe unto us life—accept, we pray Thee, O Beneficent LORD, the good intentions of Thy creature, who ventures to draw nigh unto Thee, Holy and only-true God, by inscribing upon himself the name of “Christian;” and give him also both strength and help, to be made fit to obtain the cleanness of the HOLY GHOST, in an innocent and unsullied life, so as to inherit the adoption to the Kingdom of Heaven; through our Lord JESUS CHRIST, unto Whom, with the FATHER and the HOLY GHOST, belongs worship, honour and glory, for ever. Amen.

The Deacon then proclaims, aloud :

Again let us pray to the LORD, in peace.

We beseech the Beneficent GOD in behalf of this Catechumen, that of His great mercy He will have pity on him, and vouchsafe unto him the washing of the second birth, the garment of purity; and that He will number him among those who believe in His Name, and quicken him with the gift of His mercy.

O Almighty LORD GOD, quicken us, and have mercy upon us.

Then the Priest says three times, “LORD, have mercy upon us,” after which he offers this prayer :

Receive, O Beneficent LORD, this Catechumen now presented unto Thee; cleanse his mind and his thoughts from all fraud of the adversary; and vouchsafe unto him through Holy Baptism, to wash away his old sins, and to be renewed by the light of Thy Grace; so that he, together with us, may glorify the FATHER, the SON, and the HOLY GHOST, now and ever. Amen.

The Deacon then proclaims, aloud :

Let us again pray to the LORD, in peace.

And let us entreat Him that He will blot out the sins of this Catechumen, forgive him his trespasses, and cause His mercy to alight upon him from above.

Then the Priest says three times, " LORD, have mercy upon us," and then this prayer :

O LORD GOD, Who art great and glorified by all Thy creatures—Thy servant, who has taken refuge in Thine awful Name, bows his head to Thy Holy Name, O Thou, unto Whom every knee bows, of things in heaven, in earth, and under the earth, and every tongue confesses that JESUS CHRIST is LORD, to the glory of GOD the FATHER, Let him receive a measure of participation in this Thine awful and victorious Name, whereby he may defeat the wiles of Satan, and guard against all his snares. Look upon him, O LORD, in Thy mercy; and through the calling upon him this day of Thy victorious Name, ward off and remove from him all hidden thoughts, words, and deeds, and all manner of fraud of such impurities, whereby Satan is wont to deceive and destroy man; so that he (Satan) being afraid of Thine awful and victorious Name, will flee and be tormented with unseen torments, and leaping off from him in terror, may not even come near him. Fulfil this Catechumen, O LORD, with Thy heavenly gifts; strengthen him when called, as he now is, with the best of all names, that of " Christian," and fit him for the new birth of washing in the holy font; so that, by receiving Thy HOLY SPIRIT, he may become flesh and member of Thy Holy Church; and that after leading an innocent life in the form and character of a Christian, he may reach unto the good things to come with all Thy saints; and

there glorify Thine unchangeable GODHEAD, for ever and ever. Amen.

Here the Godfather bows the knee three times, and thrice says:

PSALM XXII. 10.

I have been left unto thee ever since I was born : thou art my God even from my mother's womb.

He then takes the child in his arms, (or Catechumen by the hand,) turning to the west, and says (three times) :

We renounce Satan and all his devices, all his seductions, all his thoughts, all his ways, all his evil intentions, and his evil angels, all his wicked worship, all his wicked seductions, and all his wicked power and influence, do we heartily and wholly renounce.

Then turning to the east, the [Priest] says, [and after him the Godfather] :

We believe in the Most Holy TRINITY, the FATHER, the SON, and the HOLY GHOST ; in the salutation of Gabriel ; in the conception of Mary ; in the Birth of CHRIST. We believe the Holy Baptism ; the saving Crucifixion ; the Burial of Three Days ; the happy Resurrection, the Divine Ascension, and the sitting at the Right Hand of the FATHER. We also confess and believe the awful and glorious Second Coming.

Deacon (aloud). Alleluiah to the SON.

Priest. Peace be with you.

Choir. And with thy spirit.

Deacon. Hear with awe the Holy Gospel.

Choir. Glory be to Thee, O LORD our GOD.

Deacon. Let us attend.

The Priest then reads :

S. MATTHEW XXVIII. 16-20.

16 Then the eleven disciples went away into Galilee, into a mountain where JESUS had appointed them..

17 And when they saw Him, they worshipped Him : but some doubted.

18 And JESUS came and spake unto them, saying, All power is given unto Me in heaven and in earth.

19 Go ye therefore, and teach all nations, baptizing them. in the Name of the FATHER, and of the SON, and of the HOLY GHOST :

20 Teaching them to observe all things whatsoever I have commanded you : and, lo, I am with you alway, even unto the end of the world. Amen.

Choir. Glory be to Thee, O LORD our GOD.

Then follows the Creed :

We believe in one GOD the FATHER ALMIGHTY, Maker of heaven and earth, and of things visible and invisible.

And in one LORD JESUS CHRIST, the SON of GOD, Only-begotten of GOD the FATHER : thus of the essence of the FATHER ; GOD of GOD, Light of Light, true GOD of true GOD ; begotten and not made ; of the self-same nature as the FATHER ; by Whom all things came into being in heaven and in earth, both visible and invisible. Who for the sake of us men, and for our salvation, came down from heaven ; was made flesh, was made man, was born perfectly of the Holy Virgin Mary, by [virtue of] the HOLY GHOST ; of whom He took His body, soul, and mind, and everything that is in man, really and not apparently. Who suffered, was crucified and buried ; rose again the third day ; went up into heaven in the same Body, and sat down at the right hand of GOD. He is to come in the

same body in the glory of the FATHER, to judge the quick and dead; to Whose Kingdom there will be no end.

We also believe in the HOLY GHOST, uncreated and perfect; Who spake in the Law, and through the Prophets, and in the Gospel; Who came down at the Jordan; Who preached [taught or proclaimed] the Apostle, [*i.e.*, the one sent—Shiloh,] and dwelt in the saints.

We also believe in one universal and Apostolic Church; in one Baptism; Repentance, Expiation, and Remission of sins; in the Resurrection of the dead; in the Eternal condemnation of souls and bodies; in the Kingdom of heaven, and in the Life everlasting.

But those who say, there was a time when there was no SON, or there was a time when there was no HOLY GHOST, or that they came into existence of things that were not; who say that the SON of GOD or the HOLY GHOST be of a different essence, and that they are changeable or alterable—such men does the Catholic and Apostolic Church anathematize.*

But we, we will glorify Him Who was before the worlds; worshipping the HOLY TRINITY and the One GODHEAD of the FATHER, the SON, and the HOLY GHOST, now and ever, world without end.† Amen.

Deacon. Again let us pray to the LORD, in peace.

Let us also beseech in faith, and entreat our LORD GOD and SAVIOUR JESUS CHRIST, at this time of worship and prayers: that He will make them worthy of His acceptance, and that the LORD may hear the voice of our supplications. Let Him receive the requests of our hearts;

* See note to the Nicene Creed, in the "Divine Liturgy of the Orthodox Armenian Church," p. 33.

† See "Life of St. Gregory the Illuminator," p. 327.

forgive us our trespasses ; and have mercy upon us. Let our prayers enter at all times into the presence of His exalted Majesty ; and let Him give us all together, with one faith to be diligent in doing good works of righteousness ; that the LORD ALMIGHTY will vouchsafe to us the gifts of His mercy ; that He will keep us in life ; and that He will have mercy upon us.

Choir. Save us, O LORD.

Deacon. We pray the LORD that we may pass this hour and this day in peace.

Choir. Grant it, O LORD.

Deacon. We pray the LORD to send His angel of peace to guard our souls.

Choir. Grant it, O LORD.

Deacon. We pray the LORD to grant us remission and forgiveness of sins.

Choir. Grant it, O LORD.

Deacon. We pray the LORD to grant the great support and power of His Holy Cross, for the defence of our souls.

Choir. Grant it, O LORD.

Deacon. We also pray the LORD for union in our true and Holy Faith.

Choir. LORD, have mercy upon us.

Deacon. We commit ourselves, one another and every one for himself, to the Almighty LORD our GOD.

Choir. To Thee, O LORD, do we commit ourselves.

Deacon. Have mercy upon us, O LORD our GOD, according to Thy great mercy ; we pray Thee with one accord.

Choir. LORD, have mercy upon us. (*Thrice.*)

*While they sing the Priest says the following prayer,
privately:*

O OUR LORD and SAVIOUR JESUS CHRIST, Who art great in mercy and rich in the blessings of Thy goodness : Who at this hour, didst of Thine Own

accord endure the sufferings of the Cross and of death on account of our sins; and didst abundantly bestow the gifts of Thy HOLY SPIRIT on Thy blessed Apostles; make us also, O LORD, we beseech Thee, partakers of these Thy divine gifts, the forgiveness of our sins, and the receiving of Thy HOLY GHOST.

(*Aloud*). So that we may be made worthy with thanksgivings to glorify Thee, with the FATHER and with the HOLY GHOST now and ever. Amen.

Then, turning towards the people, he says :

Peace be to all.

Choir, And with thy spirit.

Priest (aloud). In Thy peace, O CHRIST our SAVIOUR, which is above all thoughts and words, strengthen us and keep us from fear of all evil; and reckon us among Thy true worshippers, who worship Thee in spirit and in truth. Because unto Thee, Most HOLY TRINITY, belong glory, power, and honour, now and ever. Amen.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us, And lead us not into temptation; But deliver us from evil.

Choir. Alleluiah, Alleluiah, Alleluiah.

Then is sung :

PSALM CXVIII.

O GIVE thanks unto the LORD, for He is gracious: because His mercy endureth for ever.

2 Let Israel now confess, that He is gracious: and that His mercy endureth for ever.

3 Let the house of Aaron now confess: that His mercy endureth for ever.

4 Yea, let them now that fear the LORD confess: that His mercy endureth for ever.

5 I called upon the LORD in trouble: and the LORD heard me at large.

6 The LORD is on my side: I will not fear what man doeth unto me.

7 The LORD taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the LORD: than to put any confidence in man.

9 It is better to trust in the LORD: than to put any confidence in princes.

10 All nations compassed me round about: but in the Name of the LORD will I destroy them.

11 They kept me in on every side, they kept me in, I say, on every side: but in the Name of the LORD will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the Name of the LORD I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the LORD was my help.

14 The LORD is my strength, and and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the LORD bringeth mighty things to pass.

16 The right hand of the LORD hath the pre-eminence: the right hand of the LORD bringeth mighty things to pass.

17 I shall not die, but live: and declare the works of the LORD.

18 The LORD hath chastened and corrected me : but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the LORD.

Here they enter the church, saying :

20 This is the gate of the LORD : the righteous shall enter into it.

21 I will thank Thee, for Thou hast heard me : and art become my salvation.

22 The same stone which the builders refused : is become the head-stone in the corner.

23 This is the LORD's doing : and it is marvellous in our eyes.

24 This is the day which the LORD hath made : we will rejoice and be glad in it.

25 Help me now, O LORD : O LORD, send us now prosperity.

26 Blessed is he that cometh in the Name of the LORD : we have wished you good luck, ye that are of the house of the LORD.

27 GOD is the LORD Who hath showed us light : bind the sacrifice with cords, yea, even unto the horns of the Altar.

28 Thou art my God, and I will thank Thee : Thou art my GOD, and I will praise Thee.

29 O give thanks unto the LORD, for He is gracious : and His mercy endureth for ever.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ; both now and ever, and world without end. Amen.

Choir. Alleluiah, Alleluiah, Alleluiah ; Glory be to Thee, O LORD. *Thrice.*

Then is sung:

PSALM C.

O BE joyful in the LORD, all ye lands : serve the Lord with gladness, and come before His presence with a song.

2 Be ye sure that the LORD He is GOD : it is He that hath made us, and not we ourselves ; we are His people, and the sheep of His pasture.

3 O go your way into His gates with thanksgiving, and into His courts with praise : be thankful unto Him, and speak good of His Name.

4 For the LORD is gracious, His mercy is everlasting : and His truth endureth from generation to generation.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ; both now and ever, and world without end. Amen.

And the Deacon proclaims :

Let us entreat the LORD, through the Church, that through her He will save us from our sins ; and quicken us by the grace of His mercy. LORD GOD ALMIGHTY, save us, and have mercy upon us.

Then the Priest says this prayer :

In the midst of the temple and in presence of the sacred and bright emblems, and of the Holy place, do we worship Thee, humbled with fear before Thee ; we glorify Thy marvellous and awful GODHEAD, and we offer unto Thee, blessing and glory, with the FATHER and with the HOLY GHOST, now and ever, world without end. Amen.

Then they sing the following hymn, turning towards the font :

O CHRIST, Thou art the Sun of Righteousness, Who didst arise upon this world and dispel the darkness of ignorance; Who after Thy Death and Resurrection didst go up unto the FATHER, from Whom Thou didst at first beam forth; Thou art worshipped by things in heaven and in earth, together with the FATHER and the HOLY GHOST. Wherefore do we also worship the FATHER in spirit and in truth.

Thou Spirit of Truth, art He Who, instead of the Word begotten of the FATHER that went up to heaven, wast sent, as Messenger from the FATHER on high, to comfort those who suffer by reason of Adam's transgression, and to arm the chosen band of the Apostles. Wherefore do we also worship the FATHER in spirit and in truth.

This day, the painful and mighty travail of our first mother is put an end to: inasmuch as what was born of flesh unto death and corruption, is now born anew [or from above] of the spirit in a child of light of the Heavenly FATHER. Wherefore do we also worship the FATHER in spirit and in truth.

The Priest then takes in his hand the holy Chrism, and the Deacon says, aloud :

Let us pray to the LORD in peace. Let us entreat the LORD, that the grace of the HOLY GHOST may come down through this Chrism.

Then the Priest thrice says, " LORD, have mercy upon us," and after that, this prayer :

Blessed be Thou, LORD GOD ALMIGHTY, Who didst choose unto Thyself a new company of priests and kings,

a holy nation, a royal priesthood ; according to which Thou didst at first anoint priests and kings and prophets with this most holy oil. And now we beseech Thee, O Beneficent LORD, send the grace of Thy Most Holy Spirit, in order that he who is to be anointed with this holy oil, may thereby be sanctified with spiritual wisdom ; may be enabled to resist and overcome the adversary, and be strengthened to keep Thy commandments in innocency of life ; to receive perfect instruction, and to exercise himself in the service of GOD. So that, having his understanding enlightened, he may so live in this world, as to save his soul alive, to the honour and praise of the Most HOLY TRINITY ; and to be made worthy to attain unto the inheritance of the saints in light ; there to glorify the FATHER, the SON, and the HOLY GHOST, for ever and ever. Amen.

He then pours water into the font cross-wise, after which he says :

PSALM XXIX. 3-10.

IT is the LORD that commandeth the waters : it is the glorious GOD, that maketh the thunder.

4 It is the LORD that ruleth the sea ; the voice of the LORD is mighty in operation : the voice of the LORD is a glorious voice.

5 The voice of the LORD breaketh the cedar-trees : yea, the LORD breaketh the cedars of Libanus.

6 He maketh them also to skip like a calf : Libanus also, and Sirion, like a young unicorn.

7 The voice of LORD divideth the flames of fire ; the voice of the LORD shaketh the wilderness : yea, the LORD shaketh the wilderness of Cades.

8 The voice of the LORD maketh the hinds to bring forth

young, and discovereth the thick bushes : in his temple doth every man speak of His honour.

9 The LORD sitteth above the water-flood : and the LORD remaineth a King for ever.

10 The LORD shall give strength unto his people : the LORD shall give His people the blessing of peace.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ; both now and ever, and world without end. Amen.

Then is read the Lesson from

EZEKIEL xxxvi. 25—28.

Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh, and I will you give an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers ; and ye shall be My people, and I will be your God.

After that this Epistle.

GALATIANS iii. 24—29.

Wherefore the law was our schoolmaster to bring us unto CHRIST, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of GOD by faith in CHRIST JESUS. For as many of you as have been baptized into CHRIST have put on CHRIST. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female : for ye are all one in CHRIST JESUS. And if ye be CHRIST'S,

then are ye Abraham's seed, and heirs according to the promise.

Clerks. Alleluiah, Alleluiah, Alleluiah.

Priest. The Lord is my Shepherd, therefore can I lack nothing.

Then the Priest reads the Gospel :

S. JOHN iii. 1—8.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to JESUS by night, and said unto Him, Rabbi, we know that Thou art a Teacher come from GOD; for no man can do these miracles that Thou doest, except GOD be with him. JESUS answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of GOD. Nicodemus saith unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? JESUS answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of GOD. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

The Deacon. (Aloud.) Let us also pray to the LORD, in peace.

Let us entreat Him for His peace that comes from above, and for His Salvation.

Let us pray for the peace of the whole world, and for the confirmation of the Holy Church.

Let us pray for our Patriarch N., and for the life and salvation of his soul.

Let us pray that the LORD will vouchsafe to prosper the work of our hands, and of the Priest who administers this Baptism.

Let us pray for the coming down of the HOLY GHOST, and that He will give efficacy to this water now before us.

Let us pray that it may receive the blessing given to the Jordan, and be for the healing of both body and soul.

Let us pray for the new birth [or from above] of those to be baptized therein, that they may be made children of light and children of the day.

Making mention of the ever virgin Mary, Mother of GOD, and of St. John the Baptist, and of all the saints; and through them let us entreat the LORD.

And for the unity of our faith let us pray the LORD :

Committing ourselves and one another unto the LORD.

Have mercy upon us, O LORD our GOD, according to Thy great Mercy, we beseech Thee with one accord.

*Then the Priest thrice says, "LORD, have mercy upon us;"
after which he repeats this prayer :*

Thou, O LORD, with Thy great power didst make the sea and the dry land, and all that in them is ; Thou didst sever the waters that are above for the abode of luminous powers, which abide to Thine everlasting praise and glory. Thou didst also send Thy Holy Apostles, giving them the order to teach all nations, [heathens,] and to baptize them in the name of the FATHER, the SON, and the HOLY GHOST ; Thou didst also decree by Thy Holy Word, that such as are not born of water and of the Spirit, cannot enter into the Kingdom of Heaven ; by which sentence, Thy servants being made afraid and made to long for life

everlasting, come of their free will to this baptism of spiritual water.

We therefore beseech Thee, O LORD, send down Thy HOLY SPIRIT upon this water, and sanctify [purify, cleanse] it, as thou didst sanctify [purify] the Jordan by Thy going down into it, Thou, LORD JESUS CHRIST, wholly clean from sin, as a figure of this washing in this font of a new birth for all men. Grant, therefore, that this water may be for the remission of sins, and for the receiving of the HOLY GHOST, unto him who is now to be baptized therein; unto the adoption of sons by Thy Heavenly FATHER, and unto the inheritance of the Kingdom of Heaven. So that being cleansed from sin, he may live in this world according to Thy good pleasure, and that in the world to come he may receive unspeakable happiness with all Thy saints; with joyfulness praising Thee, and for ever glorifying Thee, with the FATHER and the HOLY GHOST, world without end. Amen.

Priest. Peace be to you all.

O LORD GOD, Who art to be feared, GOD Almighty, Maker of all things, both visible and invisible; Who with Thy great power didst create the heavens and the earth, at whose rebuke the waters roar and are troubled; Who at Thine awful bidding didst shut up the deep, and fasten the fountains thereof by the word of Thy mouth; Thou didst make the waters, and place them above the heavens; Thou, LORD, with Thy great power didst make the sea and the dry land, and didst break in pieces the head of the dragon in the waters; Thou art to be feared, and who can abide before Thee? Now, therefore, O LORD, we beseech Thee of Thy great pity and mercy to look down upon Thy creatures and upon these waters, and send the gift of Thy salvation, and the great and powerful blessing that fell on

the Jordan, that does good and that gives life, and Thy most merciful strength: so that foul and impure Satan, with his evil desires, be scared and flee from him, and be driven out of this creature of Thy hands. Wherefore let us call upon Thy great Name, O LORD, which is glorified, and doing wonders against our adversary. By the fear thereof, and by the sign of the Holy Cross, the enemy will flee, and the wicked Son of Evil will be driven away from him; the power of the enemy will be overcome and brought low by Thy triumphant Name. Let not the demon of darkness lurk hidden within these waters, neither let him have the power to go down therein together with Thy servant now to be baptized therein; we therefore pray Thee, O LORD our GOD, scatter and drive away from him the evil spirit of deceit, that it be let go and weakened by Thy sovereign power; and that being thus frightened away, it may never again come near him. That this Catechumen, together with us, may glorify the FATHER, the SON, and the HOLY GHOST, now and ever. Amen.

The Priest then takes the holy oil in his hand, and makes the sign of the Cross, saying:

Alleluiah, Alleluiah, Alleluiah. This water is blessed and sanctified, by the sign of the Holy Cross, and by the holy Chrism, and by the Holy Gospel, and by the grace given on this day. In the Name of the FATHER, and of the SON, and of the HOLY GHOST. (*He makes the sign three times.*)

Then is said:

Blessing and glory be to the FATHER, and to the SON, and to the HOLY GHOST, now and for ever. Amen.

Then the Priest pours three drops of the holy oil on the water, while the Choir [or Clerks] sing the following hymn :

When the Dove sent from above, came down with the sound of a mighty voice from heaven, in the form of a bright light, and clothed with an armour that did not burn the Apostles while they were sitting in the upper chamber ;

Dove immaterial, unsearchable, Who searchest into the deep things of GOD, Who, sent from the FATHER, announcest the awful Second Coming, which the Godhead in One Essence have taught us to look to ;

Blessing on high be to the HOLY GHOST, Who comes from the FATHER, through Whom the Apostles drank of the cup of immortality, and called heaven and earth to keep the same feast.

The Priest then strips the child, [or Catechumen,] and says this prayer :

We pray Thee, O LORD, Who hast called this Thy servant to the cleansing [sanctifying, or purification] and enlightening of Baptism, to make him fit to receive Thy great grace. Strip him of the contact [or covering] of sin ; renew him unto newness of life ; and fill him with the power of Thy HOLY SPIRIT, to the increase [renewing] of the glory of Thy CHRIST. For unto Thee belong honour, praise, and glory, with the FATHER, and the HOLY GHOST, now and ever. Amen.

Then the Priest asks the Godfather :

What does this Child [or Catechumen] seek ?

And the Godfather answers :

Faith, hope, charity, and Baptism. To be baptized and made righteous, to be cleansed from sin, to be set free from devils, and to serve GOD. (*He repeats this three times.*)

Then the Priest asks the Child's name, gives it him, and lets him down into the water, saying :

This N., servant of GOD, who is come from the state of childhood [or of a Catechumen] to Baptism, is baptized in the Name of the FATHER, and of the SON, and of the HOLY GHOST. Bought by the Blood of CHRIST, from the bondage of sin, he receives the adoption of a child of the Heavenly FATHER ; to be joint-heir with CHRIST, and the temple of the HOLY GHOST.

While saying the above, the Priest buries the Child [or Catechumen] three times in the water, as a figure of CHRIST's three days' burial. Then taking the Child out of the water, he thrice pours a handful of water on his head, saying :

As many of you as have been baptized in CHRIST, have put on CHRIST : Alleluiah. As many of you as have been enlightened by the FATHER, the HOLY GHOST is put into you. Alleluiah.

Then they say :

PSALM XXXIV. 19—22.

GREAT are the troubles of the righteous : but the LORD delivereth him out of all.

20 He keepeth all his bones : so that not one of them broken.

21 But misfortune shall slay the ungodly : and they that hate the righteous shall be desolate.

22 The LORD delivereth the souls of His servants : and all they that put their trust in Him shall not be destitute.

Glorify be to the FATHER, and to the SON ; and to the HOLY GHOST : both now and ever, and to ages of ages. Amen.

Alleluiah to the SON.*

* [On a sheet printed with the Order of Holy Baptism from this rubric to the end of it, and given me by the Armenian Archbishop Zacharias, at Jerusalem, in 1842, this part of the Baptismal Service is explained in greater detail, thus :

After the preceding prayers, the Priest asks : What seekest thou ?

Then the Catechumen, or the Godfather, answers : To be baptized.

The Priest then replies : Seekest thou it in truth ?

Then the Godfather says : I seek in faith to be baptized and cleansed from sin, and to be set free from devils, and to be made a servant of God.

The Priest then says : According to thy faith be it done unto thee.

He then asks the Child's name, and with his left hand takes the Child's neck, or his two hands, and with the right hand his two feet, and dipping him three times in the Holy Font, his face turned to the east, the Priest then says :

N.N., servant of God, who came willingly to be made Catechumen, and from being a Catechumen unto Baptism, is now baptized through my hands, in the Name of the FATHER,

Here he pours a handful of water with his right hand upon the Child's head ; then says :

And of the SON,

Here he again pours a handful of water upon the Child's head ; then says :

And of the HOLY GHOST.

Here he again pours a handful of water upon the Child's head. (This is the essential part of Baptism.)

Then follows the Holy Gospel:

ST. MATTHEW iii. 13—17.

Then cometh JESUS from Galilee to Jordan unto John, to be baptized of him. But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me? And JESUS answering said unto him, Suffer it to be so now: for thus it becomes us to fulfil all righteousness.

After this the Priest takes with his right hand the two feet of the Child, and with his left hand his two hands, his face turned to the east, his head up and his feet down, and then he dips him into the holy water, saying:

Bought by the Blood of CHRIST from the bondage of sin, by receiving the adoption of son of the Heavenly FATHER, and becoming joint-heir with CHRIST, and a temple of the HOLY GHOST;

And again dipping him, he says:

Bought by the Blood of CHRIST from the bondage of sin, by receiving the adoption of son of the Heavenly FATHER, and becoming joint-heir with CHRIST and a temple of the HOLY GHOST;

And again dipping him, he says:

Bought by the Blood of CHRIST from the bondage of sin, by receiving the adoption of son of the Heavenly FATHER, and becoming joint-heir with CHRIST, and a temple of the HOLY GHOST.

The Priest dips him thrice, burying the old sins; thus signifying the three days' burial of CHRIST. Then, in token of communion [with CHRIST], the Priest washes the whole body, and says aloud:

As many of you as have been baptized into CHRIST, have put on CHRIST. Alleluiah. And as many of you as have been enlightened into the FATHER, the HOLY GHOST shall be attached [given] to you. Alleluiah.

We have printed this for the greater ease of the officiating priests; according to the order prescribed in our excellent Mashdots.

ZACHARIAS, Archbishop.

Jerusalem, 1841.—S. C. M.]

Then he suffered Him. And JESUS, when he was baptized, went up straightway out of the water : and, lo, the heavens were opened unto Him, and He saw the SPIRIT of GOD descending like a Dove, and lighting upon Him : And lo a voice from heaven, saying, This is my Beloved SON, in Whom I am well pleased.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

Here ends the Sacrament of Baptism ; after which begins the second, third, and fourth Sacraments of the Chrism, of the Greater Anointing, and of the Communion of the newly baptized [Child or Catechumen.]

NOTES.

NOTE A.—Page 51.

The Fast of Nineveh is also called "That of the Forerunner." Armenian writers are divided as to its origin; some consider it a commemoration of the fast of the Ninevites; others as a remembrance of the expulsion of our first parents from Paradise; while some think it had its origin in a fast kept by the nation previous to their baptism, after the return of King Chosnes. The best explanation seems, however, to be the one here adopted, and which in itself explains the name, "The Fast, the Forerunner" *i.e.*, of Lent. The observance of this season has always been a great source of contention between the Greeks and Armenians; and the former, among many others, have invented the following absurd story regarding its institution. "A Jacobite monk, named Serb, had a favourite dog, which always ran before him, and so was called "Forerunner." On its death Serb instituted this fast, and gave it the name of his dog.

NOTE B.—Page 94.

It may be worth noticing when the saints commemorated in the Liturgy lived; the reader cannot fail to see the great difference between the "*Remember them, O LORD, and have mercy upon them*" of the Orthodox, and the "*have mercy upon us*" of the Latin Rite.

In the First Century.

The Blessed Virgin Mary.

S. John Baptist.

S. Stephen.

In the Third Century.

S. Onephore. (Onephorus.) Hermit of Africa.

The Abbot S. Mark. Hermit of Africa.

S. Seraphion. Hermit of Africa.

S. Evachre. Archdeacon to S. Basil the Great.

In the Fourth Century.

S. Gregory the Illuminator. An early Bishop of Armenia.

S. Aristaces. (Youngest son of S. Gregory.) „

S. Vertanes. (Eldest son of S. Gregory.) „

S. Husick (or Oscan, son of S. Vertanes.) „

S. Daniel. Martyr. „

S. Gregory. Martyr (Grandson of S. Gregory), and Bishop of the Agoosans.

S. Nierces I. (The Great-grandson of S. Husick.) Patriarch of Armenia.

S. Isaac. (Son of Nierces.) Patriarch of Armenia.

S. Khat. (Archdeacon of S. Nierces.)

S. Mesrop. (Translator of the Holy Bible.)

S. Paul. (Egyptian Hermit.)

S. Antony. (Egyptian Hermit.)

S. Pogose (or Paul, a disciple of S. Antony.)

S. Machrins. (Macarius.)

S. Barsumas. (Bishop of Edessa, not to be confounded with the Monk of the same name who opposed S. Leo at the Council of Chalcedon.)

S. Nilos. (Author of many works on Aceticism.)

S. Arsenee. (Arsenius.)

In the Seventh Century.

S. John of Odsentsi. (Patriarch; not commemorated in the Uniat rite.)

In the Tenth Century.

S. Gregory of Narighon. (A Vartabed, celebrated for his theological writings.)

In the Twelfth Century.

S. Nierces V. (The Gracious.)

SS. Gregory and Nierces. (Two well-known writers of theology among the Armenians; neither of them ~~are~~ commemorated in the Uniat rite.)

In the Fourteenth Century.

SS. Gregory and Moses of Tarivan. (Both doctors, held in much esteem among the orthodox Armenians; not commemorated in the Uniat rite.)

NOTE C.—Page 96.

After the petitions for the “faithful departed” are finished, all the deacons who have sung these petitions on what we call the Gospel side of the Altar move to the Epistle side, and there chant the prayers for the living. I am quite unable to conjecture the meaning of this act of ritual, unless it is that the unconsecrated oblations were formerly offered, especially for the dead, on the Table of the Prothesis; and the consecrated elements more particularly for the living on the Altar; the latter are placed towards the Priest’s right hand, and consequently on the Epistle side. The act of ritual was first introduced in the ninth century by the great Armenian ritualist Bishop Chosroes.

NOTE D.—Page 135.

Bishops wear a Pall of the same shape as the Omapharion worn by Greek Metropolitans. It answers to the Latin vestment except in its being very much broader; one end of it passes over the left shoulder, and hangs down behind. When a Bishop celebrates, the two senior Deacons, besides the Priest's Cap, wear the Deacon's stole crossed in the Greek manner.

NOTE E.—Page 141.

"The Testament of the Twelve Patriarchs" is believed to have been the composition of a converted Jew, at the end of the first century of the Christian era. This book was translated into Armenian with the Canonical Scriptures. A Bishop of Lincoln in the thirteenth century translated it into Latin, and his version may be found in the Abbé Migne's "Encyclopédie Théologique."

The Apocryphal account of the death of S. John is found in all editions of the Armenian Bible; it seems to have been translated most likely from Greek into Armenian during the eleventh century, but it is not at present known to exist in any language except Armenian. This book has always been considered as a work of great value by Armenian Theologians, and Archbishop Nierces of Lampron composed a commentary upon it in the twelfth century.

NOTE F.—Page 194.

"The Uniat Armenians."—Paragraphs about the United Armenian Patriarch, his election, on the one hand, his deposition, his flight to Rome, and his reception by the Pope, have lately constantly appeared in the daily papers, and

must have puzzled many who are not acquainted with the noble stand which these Easterns are making against the new pretensions of Rome. And little as we are able to sympathise with them in their schism from their own Church, still the stand they are making on Catholic principles in refusing to accept the heresies propagated by the Vatican Council, cannot fail to be a matter of great interest to all members of the English Church, and it consequently seems advisable, even at the risk of some repetition, to add the following to what has already been said on the subject.

Since the failure of the Council of Florence to effect a union between the East and West, Rome has never ceased in her endeavour to conquer the East, and to hold her in the same state of subjection as she does the greater part of the West. Among other means, she has at various times nominated certain prelates who hold office about the Papal Court as titular Patriarchs of Jerusalem, Antioch, Alexandria, and Constantinople; the latter claiming, without any shadow of a succession, to be the representative of that Latin Patriarchate which was founded by the Venetians after the conquest of Constantinople in 1204. And strange inconsistency, notwithstanding that one of these titular ecclesiastics claims to be the successor of S. Peter at Antioch, Rome actually allows another Prelate within her pale to occupy the same throne, viz., ~~he~~ who is known as the ^{him} Uniat Chaldean Patriarch, the head of those Christians, who, having abandoned the Nestorian and Eutychian heresies, have made their submission to Rome instead of to the Orthodox Patriarch of Antioch.

These appendages to the Papal Court flatter the pride of the Latins by representing to them the slavery in which they would fain hold the East; and on occasions when the Pope makes his appearance accompanied by these eccle-

siastics, Italian priests feast their eyes on the sight of them, even as did the mob of old on the captive kings in the triumph of a victorious Roman general.

Notwithstanding this pseudo-restoration of the Oriental Patriarchates, the Court of Rome, utterly regardless of the anathemas which have been hurled by General Councils against those who intrude Bishops into dioceses already occupied (and these dioceses occupied by Prelates of her own Communion, not by those whom she calls schismatics), has at different times recognised as distinct bodies not even nominally dependent on the soi-disant Oriental Patriarchs, various national Churches under Patriarchs of their own. One of these, the Primate of the Maronite Church, submitted to Rome as early as 1182, driven to do so by the tyranny of the heretical Patriarch of Antioch, and hoping by so doing to obtain some Western aid against the Mahometans. This body of Christians has always remained extremely loyal to Rome, while she in her turn has never interfered with them, and to the present day they retain the right of an absolutely free election of their Patriarch, his nomination being merely notified to Rome, and her consent not being considered necessary for his installation. This little national Church has its eight diocesan Bishops, and retains the use of its own Liturgy (an adaptation of the Syriac of S. James), Offices, and Rites.

Another National Church under a Latin Patriarch of their own is that of the Uniat Armenians. When, for political reasons, the Armenians became separated from their own Patriarchate of Constantinople, they found themselves leaning more and more towards the Pope, hoping through his influence to obtain assistance against the Eastern Emperor on the one hand, and the Mahometans on the other; and the natural consequence was that before

the twelfth century they had adopted many Latin customs, which separated them much more from their own Patriarch than any question of doctrine would be likely to have done; and notwithstanding many noble efforts of the ecclesiastical authorities on both sides, the Mahometan conquest of Upper Armenia in the thirteenth century prevented any reunion from taking place. Ever since the rupture with Constantinople the Armenian Church, doubtlessly as a punishment for her withdrawal from the jurisdiction of her own Patriarch, has been rent with internal schisms. Catholicos has frequently been set up against Catholicos, Patriarch against Patriarch, Bishop against Bishop, and even parish priest against parish priest, and towards the end of the fourteenth century Upper and Lower Armenia found themselves under the jurisdiction of two rival prelates, one the Catholicos of Armenia, and the other the Patriarch of Cilicia. This latter prelate and the ecclesiastics who adhered to him being subjects of the Latin kings of Lesser Armenia, they consequently were more influenced by Rome than their brethren in Upper Armenia; and, indeed, there seems little doubt but that at times some of the Patriarchs of Cilicia acknowledged the quasi-authoritative position claimed over them in those days by the Bishop of Rome, but the idea was always repudiated by the whole Armenian Church, although the idea of Rome as the centre of Christian unity continued to be held by individual members of the Church, not indeed as a matter of faith, but merely as a pious belief; and those who held it were not refused communion by their brethren, nor did they refuse to communicate with them. With the fall of the Lesser Armenian kingdom fell the Patriarchate of Cilicia; and after some little time the jurisdiction of the Catholicos at Etchmiadzine was acknowledged by all the

Bishops in Cilicia, including the Patriarch himself, whose descendant continues to this day to sit as a member of the National Synod, retaining the titular title of the Patriarch of Sis.

Although the Court of Rome well knew that a large number of Armenians believed that communion with her as the centre of unity was necessary, she still allowed them to continue to receive the sacraments from those she must have held to be schismatical bishops and clergy; and this state of affairs was allowed to continue for many years until the Dominicans, who had formerly had much influence in Cilicia, began to collect together and minister to those who now called themselves Catholic Latin or Uniat Armenians. These Fathers used their own (the Dominican) Mass translated into the Armenian language; and as soon as a few Armenian priests joined them, an edition of the Orthodox Armenian Liturgy was published by the congregation of Rites at Rome, with the alterations already mentioned. For the next hundred years this state of affairs continued. The Armenians who recognised the Papal claims continued to resort to the national clergy for baptism, marriage, and indeed for all the sacraments except penance and communion, which they received from Latin priests, or from such of their own clergy as had submitted to Rome, if any were to be found in the neighbourhood; the latter do not in any case seem to have had churches, but at Smyrna and other places altars in the Latin churches were set apart for their use, and indeed at times they were allowed to administer the Holy Communion in the national churches.

But now to go back to the conquest of Constantinople by the Turks. The Mahometans, always on the conquest of any Christian province or town, governed the

different communities or sects each by means of its own chief ecclesiastical authority, who was held responsible for the good behaviour of his flock; and after the final overthrow of the Greek empire and the conquest of Constantinople, each body of Christians in the Turkish dominions had its Patrik (or Patriarch) at the court of the Sultan. For this reason then, as has been already stated, an Armenian Patriarchate was founded in Constantinople in 1453, who, although recognised by the Government as temporal head of all the Armenians in the empire, yet was spiritually subject to the Catholicos at Etchmiadzine. As the Turkish Government only acknowledged the Patriarch as head of all the Armenian nation, and as he of course looked on the Uniat as deserters and schismatics from his jurisdiction in spiritual things, he could not be expected to attend to their wants in temporal matters, and finding it almost impossible to obtain justice in the Patriarch's civil courts, they were accustomed to place themselves under the protection of foreign ambassadors. Another very serious difficulty was that all the priests of the Uniat rite had been ordained by the Orthodox Bishops, and consequently were unfaithful to their ordination vows in rejecting the authority of the Catholicos, and in acknowledging that of a foreign prelate.

To remedy this, as well as to increase the Papal influence in the East, Pope Benedict XIV. created a Uniat Armenian hierarchy, and claimed to restore the Patriarchate of Cilicia, although, as we have already seen, the real Patriarch still existed, although in course of time the title had changed from Patriarch of Cilicia to that of Sis. The Uniat body continued to have no legal status until 1830, when, owing to the pressure put by France upon the Turkish Government, they were allowed the right of electing a Civil Chief

to be independent of the National Patriarch. As their spiritual head was not resident in Constantinople, a priest was appointed to this office; but it sometimes happened that the Latin Armenian Bishop in Constantinople (who had been appointed, as were other Bishops when the Uniat Patriarchate was founded,) became Civil Patriarch.

By the Bull of Pope Benedict the strictest possible rules regarding the free election of Patriarchs, Bishops, and Clergy, were laid down, and were (until Bishops and Priests educated at the Propaganda were forced upon the Armenian congregations) strictly observed; indeed their sentiments towards Ultramontaniam is clear from the following expression of opinion on the question of the supremacy, given to the author by a learned Vartabed of this Rite, and which he declared to be the doctrine always held by all Uniates until the influence of the Propaganda clergy began to be felt:—"Rome now happens to be the centre of the Unity of the Church, and as such it is necessary to be in communion with her. This centre might have been, or may yet be, removed from the successor of S. Peter (under certain conditions); and although, for the sake of continuing in communion with Rome, we have for the time submitted to certain alterations of our national rite, and to acts of despotism, yet there is a boundary to all submission, which we cannot allow to be passed. On this question of the Papal Supremacy *alone* are we separated from our brethren, the question of the Procession of the Holy Ghost being a question of words, not of real difference of doctrine; and we consider the National Church as quite free from heresy on the question of Eutychianism, the false charge of which aided so much their separation from the Greeks."

Owing to the foundation of the Civil Chiefship at Constantinople the Bishop there, either himself or by his

nominee, became a far more important person than the Patriarch of Cilicia, who continued to reside in his monastery on Mount Lebanon; and in consequence of the evident inconvenience of this arrangement, a few years ago, on the promotion of Archbishop Hussain (who was at once the Uniat Bishop in Constantinople and the civil Chief) to the Patriarchate, he transferred the seat of the Patriarchate to Constantinople, and so united both the chief civil and spiritual authority in one person.

During the present century the Propaganda in Rome has educated and trained for the Priesthood a large number of young Armenian boys, and has filled them with the most extreme Ultramontane ideas, and impressed them with the idea that the strong national sentiments of their countrymen amount to grave heresy, which it is their duty to root out to the best of their ability. Monsignor Hussain the ex-Patriarch, (himself a pupil of the Propaganda) was, soon after he left Rome, appointed as Vicar to the Uniat Bishop at Constantinople, and being sent on a mission to Rome on some business connected with the affairs of the Church, managed secretly to obtain the reversion of the Bishopric for himself; and some years afterwards on the See becoming vacant the clergy and the laity met together as usual to elect a new Bishop. To the astonishment of all present Hussain produced his appointment to the See. The electors absolutely refused to allow it to be even read, and proceeded with the election according to the right allowed them by the Bull of Pope Benedict XIV. But most foolishly they allowed themselves to be persuaded to elect Hussain, partly because they were not prepared to quarrel with the court of Rome, without having consulted their Patriarch and brethren at a distance, and partly through French influence, which has never failed to assist

the Roman Curia in any dispute with the Oriental. But at the same time the electors made Hussain sign a document, declaring that he held the See not in right of the Papal brief, but as having been elected according to the custom of the Church and nation. He at the same time also executed a deed and took a solemn oath that he would, to the day of his death, maintain the national rights and privileges which had been granted by the Bull of Benedict XIV. The documents were placed in the archives of the Church in Constantinople.

Hussain had no sooner obtained the Bishopric, than he set to work to fill every post that became vacant with pupils of the Propaganda ; and he managed so cleverly that on a vacancy occurring in 1869 in the Patriarchate, he succeeded, as we have seen above, in uniting in his own person the chief civil and ecclesiastical authority. He then procured from Rome and accepted on behalf of the Church five propositions, which absolutely abolished all the rights guaranteed by Pope Benedict, and soon afterwards he declined to withdraw, as did the other Armenian Bishops, from the Vatican Council. The sacrifice of their ecclesiastical independence was more than the clergy or laity could bear, and the disputes began, which now in the year 1872, have resulted in Hussain's deposition from the Ecclesiastical Patriarchate by the Church, and his consequent deprivation of the civil authority by the Turkish Government, and the appointment of the new Patriarch, who has succeeded to both the Spiritual and Civil Chiefship. Monsignor Hussain retired to Rome, where he was warmly received by his Jesuit masters, who welcomed him as a second S. Chrysostom. The parallel would have been more correct if that great saint had fled to the wilds of Armenia, with the treasure of the Church of Constantinople in his

possession, and found there a palace and suite awaiting his arrival. The feeling regarding the Uniat Armenians about him generally may be pretty well summed up in a letter the author lately received from an ecclesiastic of that body, in these words:—"Our late Patriarch has left Constantinople. May God be with him, and may strangers reward him for the way in which he has always served their interests to the injury of his own nation." It remains to be seen if the Pope will, in face of the opposition he has met with from Cardinal Antonelli and others, venture to issue a Bull of Excommunication against the new Patriarch and his adherents.

Many charges of tyranny and abuse of patronage have been brought against the ex-Patriarch, but he seems to have been acting under instructions from Rome in filling up every bishopric that became vacant with pupils of the Propaganda. This gave the more offence, as the Mechitaristic seminaries at Venice and Constantinople, and the patriarchal school at Mount Lebanon would have been quite sufficient to provide men of learning and position for these bishoprics, and if given in moderation no one would have objected to some of the patronage falling to the pupils of the Propaganda.

Another very serious charge against the late Patriarch was that he allowed, without any remonstrance, Armenians to be ordained as priests for the Latin Rite, a thing most strictly forbidden in former times by different Popes, more especially by Benedict XIV. He also has seen without remonstrance several Bishops consecrated in Rome at the hands of Latin Bishops, and by the Latin Rite; and in fact, has left no stone unturned to destroy the little independence remaining to the Uniat Armenian Church.

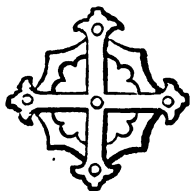
Whether he has been right or wrong in so doing may

possibly be a question; but there can be no doubt that he has repeatedly broken the solemn vows he took at his installation as Patriarch. He has now been deposed by his own Synod, sitting at Constantinople, who have elected in his stead Monsignore Joannes Kipelian, titular Uniat Bishop of Diabekir, who was installed on the 30th April of the present year, 1872.

Thus the Uniat Armenian Church, as a punishment for its own schism, finds itself divided into two parts; the one, consisting of most of the Propaganda Bishops, but not all (for some have been true to the Faith their fathers died for), holding to Monsignore Hussain and the decrees of the Vatican Council; the other consisting of the remaining Bishops, about eight, a large majority of the clergy and laity, acknowledging the new Patriarch and consequently out of communion with Rome. This latter party have the sympathy of the majority of those Uniat Armenians who are not actually affected by this unhappy division, *i.e.*, those in Italy and in Austria; and although the Propaganda at the commencement of the quarrel intended to have insisted on these latter acknowledging the jurisdiction of Hussain, they have now allowed the question to drop, finding it would be impossible to effect it.

There now remain three courses open to the Uniat Armenian Church: first, to remain equally separated from their own Church and from the Latin Communion, which considering their comparatively small number hardly seems possible; secondly, to return to their allegiance to Rome, which will, humanly speaking, lead in a few years to the utter abolition of their rite; thirdly, to come to some such terms as this with their national and proper ecclesiastical chief at Etchmiadzine:—"That the Orthodox Armenian

Patriarch at Constantinople should consent to the Uniat Patriarch's retaining all his jurisdiction over the bishops, clergy, and laity who now acknowledge him, and that the survivor should succeed to the Patriarchate over both parties, and if the present Uniat prelate be the survivor that he should acknowledge the jurisdiction of the Catholicos at Etchmiadzine in the same manner as does the present Patriarch, and that the same agreement should be come to in all places which have Bishops of both rites." If some such reunion could be carried out, the so-called Uniats would for their part gain much in spiritual graces, which the healing of a schism must bring; and the Orthodox would profit much by the learning and knowledge of the West that would be engrafted into it. May God put it into the hearts of His servants to further such a good work !





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